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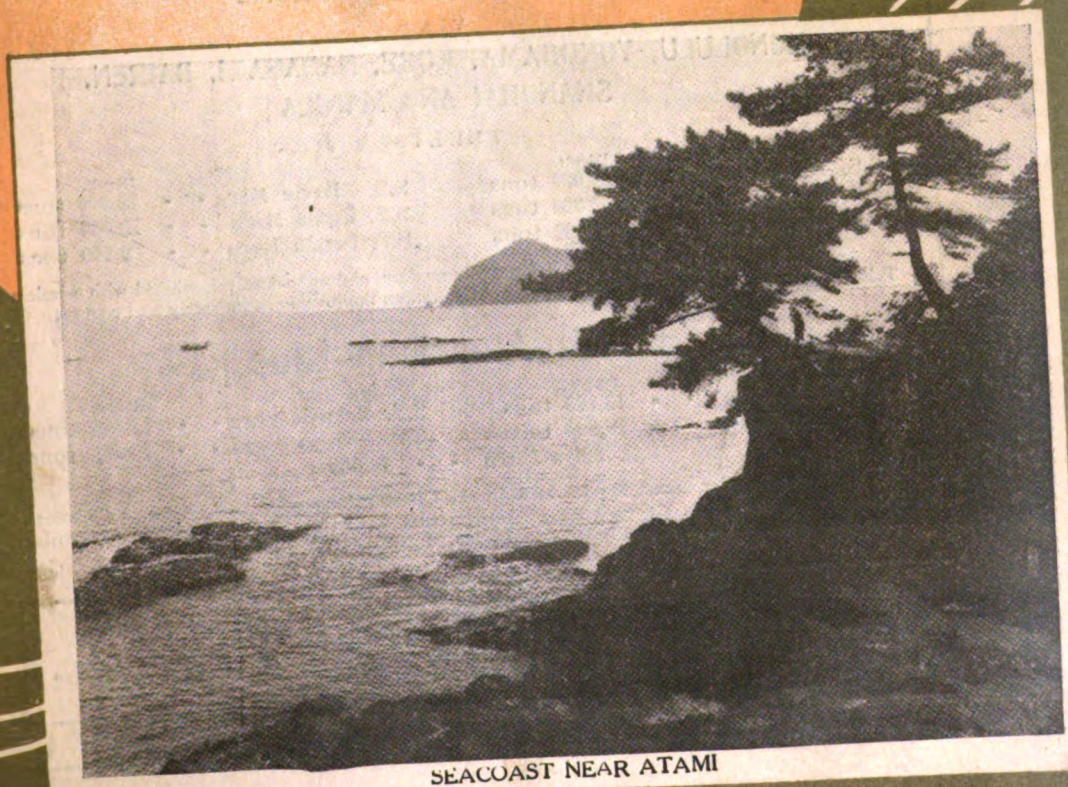

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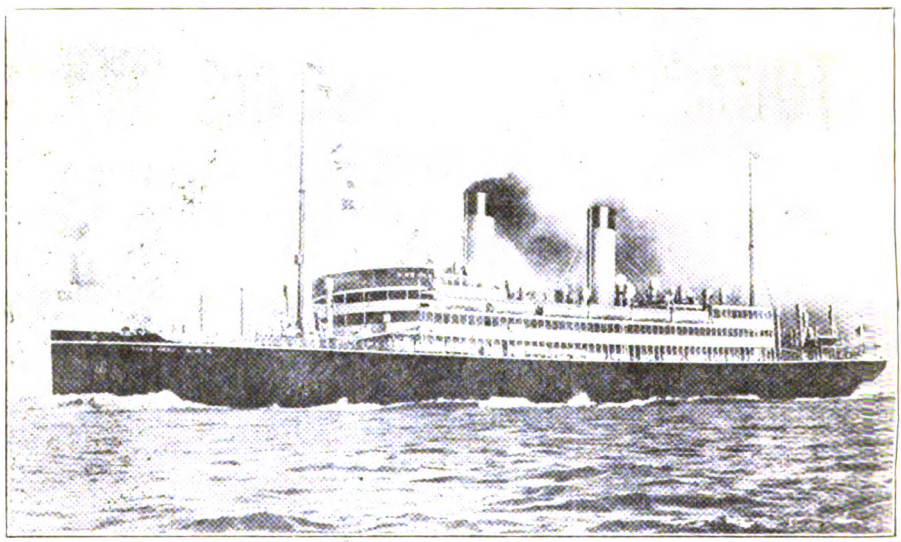

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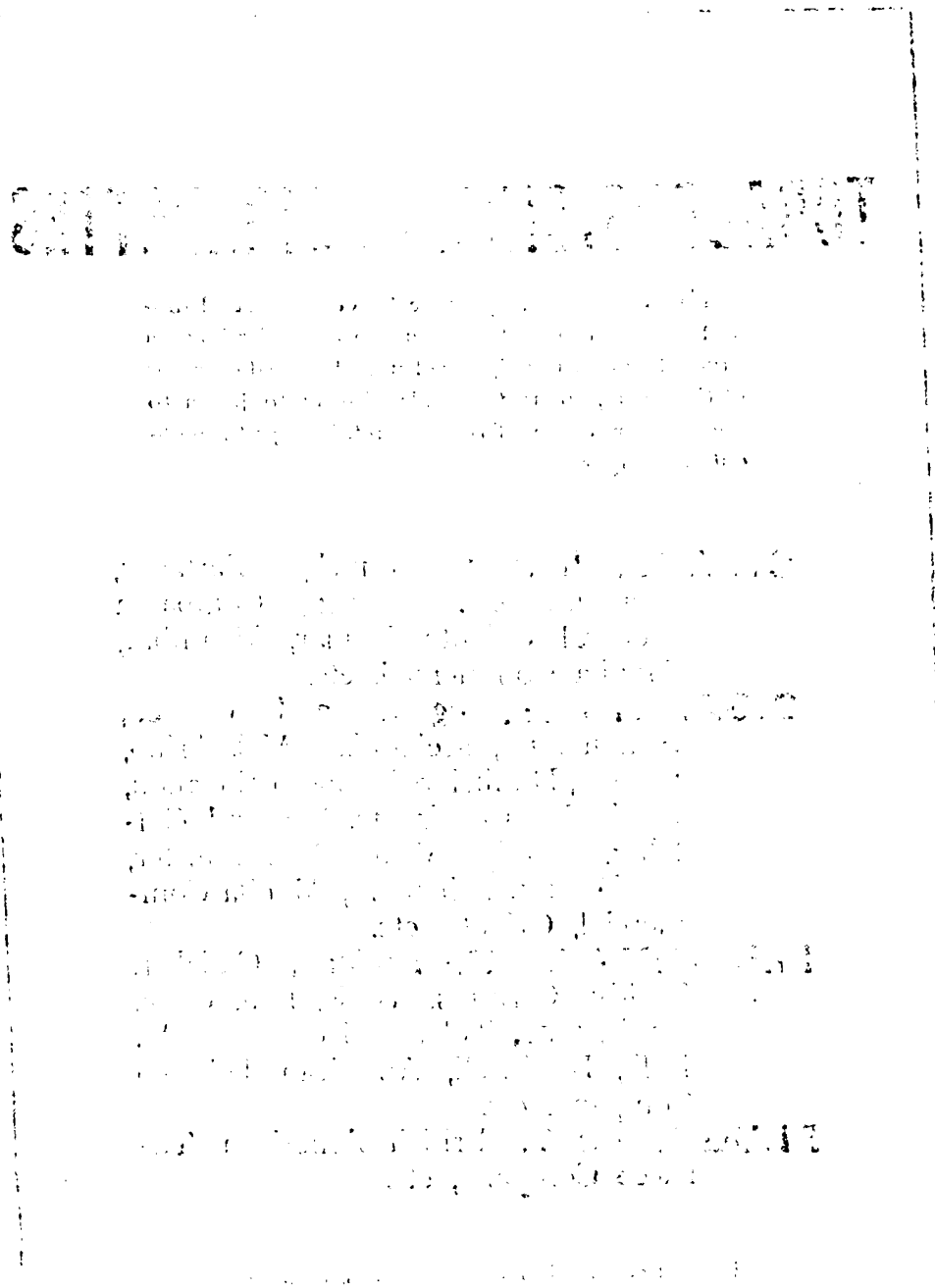

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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Contents for NOVEMBER, 1921

1. BIBLIOGRAPHY OF THE "NOH" DANCE (XII) Mark King 278
2. TAKASHI HARA, LATE PREMIER OF JAPAN F. Yamasaki 283
3. PREMIER HARA'S LAST PUBLIC INTERVIEW 289
4. FROM "TEN DREAMS" . . . . . Natsume Soseki 294
5. WOMEN SPEAK FOR PEACE 299
6. THE RED CROSS SOCIETY OF JAPAN 300
7. EIGHT VIEWS OF NARA 303
8. NARA JOTTINGS 307
9. AUTUMN THOUGHTS . . . . . Tokoku Kitamura 309
10. SILK AND COTTON MARKETS 311
11. CHINA'S REPLY TO JAPAN 314
12. BOOK NOTES 319
13. FROM THE JAPANESE PRESS 324

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THE JAPAN MAGAZINE
VOLUME TWELVE NOVEMBER, 1921 NUMBER SIX

BIBLIOGRAPHY OF THE "NOH" DANCE

(*The Sequel of the Fourth Dance*)

By MARK KING

XII

August—"Atsumori" is a drama of Taira-no-Atsumori, who was the third son of Taira-no-Tsunemori. He was killed by Kumagaye-no-Jiro Naozane at Ichi-no-Tani in Settsu Province on February 7, 1184—when he was only sixteen years old. Nawozane was the foremost warrior in Musashi Province, but he retired from military life to enter the priesthood in the Temple of Kurodani in Kyoto City, owing to his grief at the violent death of Atsumori, who fell in battle by Naozane's hand, his remorse having been caused by the fact that his own son Kojiro was the same age as Atsumori. He at last took the sacerdotal name of "Renshō." It is said that Na-ozane once went to the battle-field of Ichi-no-tani to have a mass read for the repose of Atsumori's soul, and while there heard the melodious sounds of a flute coming from a hill near-by. He met a group of young mowers who were on their way home with the mown grass, and asked them who was the flute-player on the hill—the boys answered that it was the mower-boys' flute called the "green leaf reed." One of the boys remained behind, and told the priest that he himself was one of Atsumori's family, and then disappeared. Shortly afterwards, the spirit of Atsumori revealed itself to the priest "Renshō," and related to him the following story:—"The palmy days of the Taira (or Heiké) clan continued for a period of about 20 years; Atsumori was playing a flute named "Sayeda" in the castle all night long on February 6, 1184, the eve of the last day left to the Taira family. After the defeat of his clan he rode into the sea to escape from his enemies and within easy distance of Taira-no-Tomomori's boat, when he was challenged to fight by Kumagaye-no-Jiro Naozane; he therefore turned his horse back and fought in single combat with Naozane with the sad result that he lost his life. After he had told the priest his whole story, he expressed his gratitude to him for having read masses every morning and evening for the repose of his soul. This was written by Séami. .....(Int. No 22.)

August—"Hibari-yama" is a dramatized version of the story of the life of a young lady named Chūjō hime. She was a beautiful girl and was the

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daughter of Fujiwara Toyonari who was Yokohagi-no-Udaijin during the Emperor Shōmu's reign (724-748). She had lost her mother when she was only 3 years old, and her father had married again, his second wife being the daughter of Tachibana-no-Morofusa, Sadaijin. Chūjō-hime was continually plunged in deep grief because of her vivid memories of her own darling mother, and she regularly recited, every morning and evening, verses from a Buddhist sacred book for the repose of her dear mother's soul. When she was thirteen years old, she fell a victim to the slanderous tongue of her stepmother, and was cast away in the recesses of Mt. Hībari in Yamato Province. Fortunately, however, she was rescued by her wet-nurse, Jijū, and they lived in a hovel high up on the slopes of Mt. Hībari. For two years, Chūjō-Hime was brought up entirely in the kind and faithful charge of her nurse who regularly gathered the many varieties of beautiful flowers which blossom in the different seasons on Mount Hībari and sold them to the passers-by in the village at the foot of the mountain. In a certain month in spring after two years had rolled by since Toyonari lost his daughter, he went hunting on Mt. Hībari, and meeting a flower vendor in the village, he was importuned by her to buy some flowers and was told her sad story. It suddenly dawned on him that she was his daughter's nurse Jijū, and he begged her to let him see his daughter; she agreed and showed Toyonari the way to the hovel on the mountain side where he met his daughter again. He thereupon took her back to his home with great joy. She was at that time fifteen years of age. (Tradition has it that Chūjō-hime absolutely refused to accede to her father's wish that she should go back to her home, owing to her fear of incurring her stepmother's displeasure, and that she at last took monastic vows in the Temple of Taima in Yamato Province in order to cut loose from the ties of earth, her conventual name being "Zenshin-ni" or "Hō-Nyo." During the fourteen years of her stay in the temple, she committed to memory and made copies of 1,000 Buddhist sacred books, and wove the mandala with the fibres of the lotus. She died a peaceful death at the age of 29 years.) This was written by Séa. .....(Ext. No 5.)

August—"Hōjō-Gawa" is a drama concerning the annual Shinto festival called "Hōjō-ye." It was observed in August (15th of September in the solar calendar) every year at the Yawata Shrine, which was known in history as "Iwashimizu-Hachiman-gu," and was situated at the summit of Mt. Otoko in Yamashiro Province. On this date many live fishes were set free in the river named Hōjō Gawa which ran down the slopes of Mt. Otoko after passing through the grounds of the Shrine. The Shrine was dedicated to the Empress Ōjin (201-310), Jingu-Kōgō (or Okinagatarashi-Hime, the Empress Chūai), and Tama-ori-hime, and was founded in the year 859 during the Emperor Seiwa's reign (859-876); Takeshiuchi no Sukune, otherwise called Takeuji-no-Kami, was enshrined among the gods in this Shrine. One year a Shinto priest of Kashima in Hitachi Province who went to pay homage

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at this Shrine, reached there in August at the time of the festival, "Hōjō-ye," which as stated above took place during that month, and was inspired by the God Takeuji-no-Kami, who related to him that there were four god-dances according to the seasons, in the olden times, as follows:—Kishun-Raku (or the Music of Delight) in Spring, Kenpai-Raku (or the Music of having a Drink) in Summer, Shūfū-Raku (or the Music of the Autumnal Breeze) in Autumn, and Hokutei-Raku (or the Music of the Northern Garden) in Winter. This was written by Séa. .....(Spl. No 3.)

August—"Ikari-Kazuki" is a drama concerning the bitter end of Taira-no-Tomomori, who was the fourth son of Taira-no-Kiyomori. A monk, one of the Taira (or Heike) family, who was living in Kyoto City, went on a pilgrimage to the Bay of Dan-no-Ura in Nagato Province to pray for the repose of the souls of the Taira family's dead. This Bay was the scene of the last sea-fight between the rival clans of Taira and Minamoto (or Genji), in which the former were annihilated on March 24, 1185. When the monk arrived at the Bay of Hayatomo-no-Ura, which was well-known for its extraordinarily rapid tides, he secured passage on a boat bound for his destination in the Bay of Dan-no-Ura. A boat-man in the boat told the monk the story of the valorous deeds performed by Taira-no-Noritsune, Noto-no-Kami, at the battle of Dan-no-ura on the date mentioned above as follows:—"Taira-no-Noritsune who was the second son of Taira-no-Norimori, and the younger brother of Taira-no-Michimori, was one of the bravest warriors in the Taira family, and in the battle he wielded his halberd most intrepidly and with it he cut down the enemies who came into his boat; he fought desperately with Minamoto no-Yoshitsune, Kurō Hangwan, but he failed to kill him as the latter managed to escape to his own side. He was at last engaged in a struggle with Aki-no-Taro and Aki-no-Jiro, both brothers, in the boat, and finally holding them under his arms he sprang into the Bay with the result that they were drowned there. Afterwards, while the monk was reading masses for the brave dead of the Taira family on the beach of the Bay of Dan-no-ura, the apparitions of Taira-no-Tomomori, Shin-Chūnagon, and the widow Tokiko, Nii-no-ama, appeared to him and they told the monk the story of the catastrophe of the battle as follows:—"The widow Tokiko who was the wife of Taira-no-Kiyomori and was called "Nii-no-Ama," with the boy Emperor, Antoku, only eight years old, clasped in her arms was drowned in the sea in the Bay of Dan-no ura. After Taira-no-Tomomori had had a hard fight cutting down his enemies with a halberd, he buckled on two suits of armor, put on a double helmet, and in addition surmounted it with a heavy anchor in order to weight himself down further, and threw himself into the sea. .....(Spl. No 2.)

August—"Kogō" is a drama based on the story of the Court Lady Kogō, who was the daughter of Shigenori, Sakuramachi-Chūnagon, and a good-natured and very beautiful girl; she was also a good player on the "koto," which resembles a cithern, being a long musical instrument with thirteen strings of

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silk, mounted on ivory bridges. She was a Court Lady of the Emperor Takakura (1169-1180), and she stood higher in the Emperor's favour than the Empress Tokuko, who was a daughter of Taira-no-Kiyomori. The Emperor's special fancy for Kogō having come under Kiyomori's notice, he felt very much annoyed and declared openly that he would kill Kogō; thereupon Kogō was terror-stricken and barely escaped from the Palace with her life to Saga in Yamashiro Province. Sometime afterwards, on August 15th, while the Emperor was gazing at the bright moon, he felt an irresistible yearning to see Kogō again, and asked Minamoto-no-Nakakuni, Danjō-Taihitsu, to go in search of her abode and convey the Imperial message to her; but Kogō's abode was quite unknown, the only clue to her address being that she was living in a house with a half folding door at Saga-no. Nakakuni was a good flute-player and had often played in concert with Kogō's koto in the presence of the Emperor; and so he could easily recognize Kogō's particular touch in playing on the koto. He rode on the Emperor's white horse around Saga-No in the southern part of Kyoto and at last heard the sounds of a koto at Kameyama—the music being the plaintive strains called "Sō-fu-ren" which means the "Joy of Yearning after one's Husband." Nakakuni called at the house and met Kogō there unexpectedly; he thereupon handed over the Imperial message and obtained an answer from her, upon which he felt much pleased to have accomplished the Emperor's command, and cracking his whip, set out for the Palace immediately although it was in the dead of night. The Emperor was very much gratified with her letter, and his love for her increased. (History records that Kogō was taken to the Palace again on the night following the departure of Minamoto-no-Nakakuni from Kameyama, but when Taira-no-Kiyomori learned that Kogō was in the Palace again, she was taken to Seikan-Ji Temple, Uta-no-Nakayama, at the eastern end of Kyoto, accompanied by Minamoto-no-Suyesada by Taira-no-Kiyomori's instructions, and was forced there to take the vows of a nun—at that time she was a very beautiful woman of 23 years of age. Some years afterwards, she went to live at Ōhara to enjoy the remnant of her life. On January 14, 1181, the Emperor Takakura-Tennō died—his age then being 21 years. He was buried in the grounds of Seikan-Ji Temple, Uta-no-Nakayama, in accordance with his last wish, as his heart still yearned towards Kogō.) This was written by Zenchiku. .....

(Ext. No 4.)

August—"Mii-Dera" is a drama concerning a woman who lived at Kiyomi-ga-Seki, Suruga Province, who lost her reason because her child named "Sen-Mitsu" was enticed away by a slave-dealer. She paid a visit to the Temple of Kiyomizu in Kyoto in search of the missing child and offered a fervent prayer to Avalokitêsvara, the Goddess of Mercy, to be permitted to meet her child again. Thereafter, she had a wonderful dream while she fell asleep in the Temple, which dream was interpreted by a man

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at the gate of the Temple, as follows:—The meaning of the vision is: "If you would like to see your lost child again, you should go to the Temple of Mii-temple in Omi Province." Late at night on August 15th, she arrived at the Temple of Mii (also called Onjō-Ji, first founded in 686 in memory of the Emperor Kōbun), half maddened by her thoughts, and met there many monks and young Buddhist disciples who had organized a party in order to enjoy the moonlight and make merry dancing in the grounds of the temple. Just at the time when she entered the grounds, a man of the Temple was striking a big bell to inform people that the hour was 4 o'clock a.m., and she attempted to strike it herself in the excess of her mirth, but the monk refused her permission with a supercilious air. Thereupon she implored him to accede to her entreaty to allow her to strike the bell for her lost child, and explained to him that "the bell was presented by the Empress of the Dragon Palace to Tawara-Tōta Hidesato in return for his meritorious achievement in killing a centipede on Mt. Mikami with his arrows, and that Hidesato had brought it to the Temple of Mii-Dera from the Dragon Palace"; she then beautifully performed the dance called the "Dance of the Bell." While one of the disciples was looking at her dancing, he was reminded of his mother, and asked her her native place. Upon ascertaining that this was Kiyomi-ga-Seki in Suruga Province, the same as his, he cried out "She is my mother." Thereupon the woman was overjoyed to meet her lost child again, and expressed her sense of gratitude to the Goddess of Mercy who had brought them together again through the aid of the bell of the Mii Temple. Afterwards, they went back to their home, and rose to wealth and honor during their lifetime. This was written by Séa.....(Int. No 3.)

August—"Sanemori" is a tragic drama concerning Saitō Sanemori's valiant fighting in the battle of Shinohara in Kaga Province on June 1, 1183. He was an old warrior and lived at Nagai in Musashi Province, although he was born in the Province of Echizen; and he took part with the Taira (or Heike) army. On his way to make war upon Kiso-no-Yoshinaka at Kokubu in the Province of Echigo from his abode in Musashi Province, he visited Taira-no-Munemori, Naidaijin, in Kyoto to say "Good-bye," and begged him to give him his flowing robe and some arrows in order that he might return loaded with honors to his native place; Munemori granted his entreaties and gave him a flowing robe of gold brocade upon a red ground together with eighteen arrows with heads of flint. Sanemori literally shed tears of gratitude because of Munemori's particular kindness and he armed himself at all points with armor ornamented with light-green threads over which he wore the flowing robe of gold brocade and a quiver with the eighteen arrows which were bestowed on him by Munemori; he then started thus gallantly equipped on the expedition to the northern part of the country. Unfortunately the Taira army was terribly defeated by its enemies in the battle of "Nariai" in Kaga Province on June 1, 1183. The

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remnants of the defeated party then retreated to Shinowara in the same Province, but they were also defeated by the same enemies in the battle of Shinowara; in this combat, Sanemori stood alone against the enemies in an endeavor to fight with Kiso-no-Yoshinaka, but he was compelled to fight with the others, and was at last killed by Tezuka-no-Taro Mitsumori, who was a follower of Kiso-no-Yoshinaka—his age being 73 years. After the battle Mitsumori took Sanemori's head into the presence of Kiso Yoshinaka, but they could not ascertain the dead-man's identity, although they held an inquest amongst the attendants, because despite the fact that the head looked very old his hair was all black. Thereupon, Higuchi Kanemitsu washed the head with water in a pond nearby, the result of which was that the black hair of the side-locks and the beard changed at once into white, and it was then easily ascertained that the dead man was Saitō Sanemori who had always dyed his white hair black and carried himself like a younger warrior in order to ward off the disdain of his young comrades. Some time later Sanemori's spirit revealed itself to a certain holy priest who was on a special pilgrimage to read masses for the repose of the dead by the pond of Shinowara in Kaga Province, and he related to the priest the whole story of his bitter end in the battle, after which he was enabled to rest in peace by the holy priest reading masses for the repose of his soul. This was written by Séami. .....(Int. No 4.)

August—"Semimaru" is a tragic drama about the Prince Semimaru, who was the fourth son of the Emperor Daigo (898-930). He was born blind, and was brought up personally in the Palace and trained up to be a good player on the "biwa," which is the Japanese mandolin—the esoteric pieces of music for the "biwa" composed by him were "Ryū-Sen" or the "Running Spring" and "Taku-Boku" or "Picking a Tree." When he had attained maturity, he was brought to Mt. Ōsaka in Ōmi Province accompanied by Fujiwara Kiyotsura, a vassal of the Emperor, and was there disguised as a poor "biwa" player to escape notice. To accomplish this his head was shaven clean, his rich clothing was taken off and a straw coat substituted and he was given a sedge-hat, after which he was mercilessly left alone in a straw-thatched cottage on the mountain. This was done by the thoughtful Emperor to give comfort and blessing to his blind son's coming generation. The Prince Semimaru understood that the world was but transient and lived there playing the "biwa" to himself every day to comfort his grieving mind. His elder sister, called the "Princess Sakagami," was continually feeling uneasy about her hair which stood erect and she at last became mad. One bright night, she escaped from the Imperial Palace to Mt. Ōsaka and strolled about in the beautiful light of the moon. She suddenly heard the melodious and sweet sounds of a "biwa" in a cottage, and she was so enraptured with the lovely, familiar sounds of the "biwa" that she stood outside the door to listen. Her blind brother had an instinctive feeling that someone was standing outside listen-

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ing to his playing, and he called out:—"There is some one at the door. Is it Hakuga-no-Sanmi, who formerly called on me so often?" "Hakuga-no-Sanmi" was the popular name for Minamoto Hiromasa, the grandson of the Emperor Daigo. Hiromasa was a good player on the "biwa" and had listened to Semimaru's playing at his door every night for three years in order to study his esoteric compositions of "Ryu-Sen" and "Taku-Boku." The Princess "Sakanouye" having recognized her brother "Semimaru" by his voice, introduced herself and they embraced each other, and he told her of his circumstances in accents broken by sobs. Their parting was piteous indeed. He made her promise to call on him often, and it was with a sense of deep sorrow that she bade farewell. He stood in tears at the door until her voice came to his ears only faintly from the distance. (History gives no positive evidence to prove that "Semimaru" and "Sakanouye" were the Prince and Princess of the Emperor Daigo.) This was written by Séa. .....(Int. No 18.)

August—"Shichiki-Ochi" is a historical drama, of which the principal character is Minamoto Yoritomo, Hyōye-no-Suke, who was the third son of Yoshitomo. On August 22, 1180, he took up arms against Ohba-Kagechika; he was at the head of the cavalry, more than two hundred strong, composed of the brave soldiers of Izu and Sagami Provinces, and he encamped near the enemy, whose army was more than three thousand strong, with a valley in between, on Mount Ishibashi in Sagami Province. There was no contending against such odds, and he was defeated at last by the foe in the battle which ensued. As he was then in danger of capture he made up his mind to escape to the safe distance of Awa and Kazusa Provinces which would place him beyond the reach of his adversaries. When he was embarking at the headland of Maizuru in Sagami Province, seven faithful warriors followed him to share his fortunes; their names were as follows:—Tashiro-Kanja Nobutsuna, Shinkai-no-Jiro Tadauji, Tsuchiya-no-Saburo Muneto, Tosabō Shōshun, Dohi-no-Jiro Sanehira, Dohi-no-Yatarō Tōhira and Okazaki-no-Shiro Yoshizane. Yoritomo felt very anxious about the unlucky number of eight persons in the boat in which he was sailing for the improvement of his fortunes, and ordered Dohi-no-Jiro Sanehira to take one of them out of the boat; as a result of which Dohi-no-Yatarō Tōhira, the son of Sanehira, disembarked, after long consideration. Thereupon, all seven, Yoritomo and his six followers, sailed away for Awa Province, leaving Tōhira on the beach in great fear of an attack of his enemies. The next day, their boat was dropped astern by Wada Yoshimori who had followed Yoritomo to join his band and had delivered Tōhira from danger on the beach at the headland of Maizuru; Tōhira thereupon met his father unexpectedly on the sea. Thereupon, Sanehira danced with great delight at having once more fallen in with his son. .....(Ext. No 13.)

August—"Shun-Yei" is a drama concerning Mashiwo Shunyei-Maru, who was a young boy and was captured by his enemies while his elder brother

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Mashiwo-no-Taro Tanenawo in Musashi Province was trying to draw out an arrow from his left shoulder during the battle of Uji on May of the year 1180. After the Shunyei-Maru was captured, he was sent to governor Takahashi, Gon-no-Kami, in Mishima, Izu Province. Takahashi in keeping watch over the prisoners became fond of Shunyei-Maru and treated him kindly, showing great hospitality to him, for the reason that the boy's face bore a resemblance to his little son who was killed in the battle of Uji. Unfortunately however Takahashi had a mandate in his hand, which was issued by Kamakura Shōgun, to kill Shun-Yei and the other prisoners. Tanenawo, the elder brother of Shun-Yei, desired to leave the world at the very instant when Shunyei-Maru was killed, and he therefore called on his younger brother in the governor's house at Mishima with a view to joining the prisoners. Thereupon the brothers met each other, but Shunyei-Maru asked his brother to go back to his home and discharge his duties to their mother after his death. Tanenawo, however, would not change his mind; so the brothers desired Tanenawo's servant named Kotarō to take a letter to their mother's house and a bundle of black hair from Shun-Yei together with an amulet of Avalokitèsvara which belonged to Tanenawo, as a token of their affection for her. Shortly afterwards, Takahashi received a letter of acquittal, which was brought by an express messenger despatched by the Kamakura Shōgun, the favor in the letter being that "Seven prisoners including Shun-Yei were to be released from prison on a special pardon." Thereupon, Takahashi, the governor, was delighted with himself and drank to celebrate the felicitous occasion with Shunyei-Maru, who entered his house as his adopted son, and then Tanenawo danced in ecstasy. After this, the foster father and the two brothers started for Kamakura in the best of spirits. This was written by Séami. .....(Ext. No 8.)

August—"Tokusa" is a drama concerning a man who was always in grief, yearning after his child named "Matsu-Waka," who had been enticed away by a slave-dealer, and who spent all his time day after day mowing the scouring-rush on the sides of Mount Sonohara in Shinano Province. One day, a travelling monk journeyed to Fuseya at Sonohara from Kyoto accompanied by a little boy who had a great desire to meet his father, whom he had not seen for many years. Fuseya was noted for a tree which grew in the surrounding woods, a parasite and resembling in shape the summer cypress; it was commonly called the "broom." There they met accidentally the boy's father, who was mowing the scouring-rush on the mountain, but they remained apparently indifferent to his presence; he did not take any notice of his little boy, and asked them to stop over night at his house in order that he might relate to them the story of his life. The pith of the tale was as follows:—His boy had been missing from his home for a long time, so he used to detain the passers-by in the street in an endeavor to trace out the whereabouts of his lost child. The boy was very fond of singing and dancing and when he called his friends together in his room to

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make merry, his father sometimes sang and danced. The thought of perhaps meeting the boy again, one day, filled the man with joy and he sang and danced in the same way as he had done before he lost his child. Thereupon, the boy gave his name "Matsu-Waka" to his father. They rejoiced at having met again, and were in high glee. This was written by Séa. .....(Int. No 22.)

August—"Torioi-Bune" is a drama based on the annual agricultural practice of scaring away the birds which were attracted by the ripe autumnal ears in the rice-fields which lay along the banks of the river at Higurashi in Satsuma Province. The farmers played on musical instruments, generally flutes, drums, hand-drums or bird-clappers, in their boats, each according to his own time, and by the resultant din they drove away the flocks of birds in the rice-fields. The birds would fly up flocked together to all appearance like flames scorching the blue sky from the lake at the upper reaches of the river, and would then settle down on the rice-fields. A man named "Higurashi" at Higurashi in Satsuma Province went up himself to Kyoto City, leaving all his family at home, to settle a lawsuit, but it was an affair of long continuance, and he therefore stayed there for ten years running. Sako-no-Jō, a servant, took care of his master's family during these ten years. He was enchanted by the beauty of his master's wife, and endeavored to force her to submit to his will, but it was a case of fruitless effort. Thereupon he resolved to have his revenge upon his master's wife and so he compelled her and her little son named "Hana-Waka," who was only ten years old, to undertake the humble service of driving away the the birds in the rice-fields by making music in a boat. The wife was very angry with her servant's conduct, and she cried in vexation because of her husband's absence, but at last agreed with a bad grace and having got into a boat accompanied by her son and the wicked servant, they went off to drive away the birds. She unceasingly bewailed her misfortunes while they were in the boat, but her lamentations were of no avail. After the lapse of ten years, Higurashi, the master, went back to his home without giving notice to his family, there having been a happy termination of his lawsuit in Kyoto City. When he arrived at his native place, a decorated boat from which came the melodious sounds of a hand-drum and bird-clapper, aroused his curiosity and he called out to the boatman to come towards him. Sako-no-Jō rowed ashore, struck by the stranger's significant action, and on going nearer to him, he was very much surprised to find that the stranger was his master. Thereupon, Higurashi demanded angrily of the servant why his wife and son had undertaken such humble service during his absence, and having arrived at the truth of the matter, he was about to kill him with his own hands. His wife and son then did their best to calm his anger, and having explained that the root of the matter was really his long absence, he at last consented to forgive his servant's wicked conduct. This was written by Kongō. .....(Spl. No 4.)

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August—"Ugetsu" is a drama concerning an ode composed by the priest "Saigyō," who was a great poet during the Emperor Gotoba's reign (1184-1198). He was a warrior of the patrician lineage of Fujiwara Hidesato, and his lay name was Satō Hyōye-no-Jō Norikiyo. He became convinced of the uncertainty of life by the sudden death of Sayemon-no-Jō Noriyasu, one of his family, and became a priest, taking the priestly appellation of "Saigyō" or "En-I"; he entered the priesthood at the age of 23 years, after which he lived at Saga in Yamashiro Province, and died in the year 1198. One day, he left his hermitage at Saga in Yamashiro Province to make a pilgrimage to the Shrine of Sumiyoshi-Myōjin at Sumiyoshi in Settsu Province to propitiate the god regarding his cherished desire. Night fell whilst he was wandering about Sumiyoshi, and he called at a thatched cottage nearby to ask for a night's lodging. At that time, an old man was covering the eaves in order that he might enjoy the sound of the drizzling showers in late autumn pattering on the wooden eaves, but his old wife refused to permit him to do this in order that she might enjoy the sight of the harvest-moon from her room. So, they were at discord with each other, each persisting in his or her opinion. The priest asked them what they were quarrelling about, and on learning the reason he pacified them by reciting his beloved ode. Thereupon, the old couple consented willingly to his request for them to permit him to pass a night in the cottage, and they talked together about the aesthetic properties of a "full-moon seen through the rain" until late at night. In the dead of night, the God Sumiyoshi-Myōjin revealed himself to the priest and admired the moral influence of the ode after which the god ascended to Heaven while dancing. This was written by Konparu Zenchiku. .....(Spl. No 5.)

MT. FUJI

Shira-kumo no
Uye mo mikuni zo,
Fuji-no-yama!

—*Choshu.*

Hail! Sacred Fujiyama! Hail!
Of thee all patriot hearts are proud,
For e'en beyond the silver cloud
Mikado's power doth prevail.

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TAKASHI HARA, LATE PREMIER OF JAPAN

By F. YAMAZAKI

ON November the fourth, in this the tenth year of Taisho (1921) Mr. Takashi Hara was assassinated by a youth of nineteen years, named Konichi Nakaoka. Mr. Hara had intended to take the 7.25 evening express train from Tokyo Central Station, for Kyoto, in order to attend a large mass meeting of the Seiyukai, the political party of which he was the head. Just as he was passing through the wicket he was seized by the demented young fellow and before anyone could prevent the tragedy a dagger was thrust into his heart and he fell dead without a word. The assassin was a switchman stationed at a suburb of Tokyo. The cause of his mad act would appear to be his own political misconceptions which affected his weak mind; so far no special instigation by others seems to have been proved.

We need not here expatiate upon how great a loss the nation has suffered in Premier Hara's death. But we may mention a few of the problems most urgently demanding his judgment and finesse for their successful solution: Such are the Pacific Conference now in session at Washington, D.C., the negotiations at Dairen, Southern Manchuria, between Russia and Japan, now in a stagnant condition, and the Shantung question growing not less complicated with the passing of time; while of domestic difficulties there is the ever-perplexing high cost of living question, the preparation of the budget for the coming year and the settlement of the municipal scandal cases.

Mr. Hara was the first man to organize a non-bureaucratic cabinet in Japan, the nearest approach to a people's government so far known. He occupied many honorable offices, but he steadfastly refused a peerage and deliberately chose to remain a commoner to the very end of his life. Since organizing his cabinet in 1918, he successfully triumphed over many difficulties, and this was largely due to his own ability as well as to the consistent backing from his party which has remained in power for three years and a half.

He was a most adroit manipulator of men and affairs. He attended to government business as easily as if it had been merely party politics, and the other members of the cabinet had such absolute confidence in his skill that they seemed to be sitting with folded hands watching his proceedings. He acted somewhat like a dictator, but so wisely, that no complaints came from his own great party with its more than 280 representatives in Parliament. It was universally acknowledged that no other leader of the party could equal him in sagacity and discernment.

Of his personal qualities, we may em-

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phasize his clear judgment, his coolness in reasoning, his strong will, his persistent carrying out of resolutions when once made. As premier he was obliged to attend the Diet and receive the sharp interpellations of the opposing parties, but he never gave way to sentiment, maintaining a cool, clear head to the end, in spite of the antagonism of the opposition and their unsparing criticism of the weak points in his government.

At each critical juncture he employed his clever tactics; by banter, sophistry or other means he met his foes and parried their attacks. He thus made numerous political enemies but all respected his ability and felt that he would never betray the serious interests of the nation.

In fact it seems clear that he was one of the greatest statesman of the day, but being a conservative he remained always far removed from popular thought and popular movements. We could not easily believe that he was a man with noble ideals or that he could be moved by the new thought rapidly gaining ground among the people. Consequently, he was somewhat unpopular among educated progressives. While peerless as a statesman, pure and simple, he was still a practical man of the world with no special interest in either religion or liberal arts, and not remarkable for his lofty principles.

On the other hand he had a warm heart and an affectionate nature as far as his personal friends were concerned. He was always grateful to those who had assisted him and never forgot what he owed to old friends. But his intimates were almost entirely within his own party. Many members of the Seiyukai looked upon him as a benefactor, or even as a father. Naturally those outside the circle of his own political party misunderstood him and in many cases cordially hated him. Indeed it is true that his policies tended too much to advance the interests of his party even if the national interests must be held in obeyance for a hundred years. Thus the opposition party, as well as the nation, criticized him most severely, and it was perhaps the effect of this criticism on the weak mind of the assassin which caused his death.

After his sudden removal from this high position Viscount Korekiyo Takahashi, Minister of Finance in the Hara Cabinet, was chosen to succeed Mr. Hara. As Viscount Uchida, Minister of Foreign Affairs and temporary Premier, at once declared, Hara's death will not alter the plans for the Washington Conference. The delegates from Japan had already received instructions from the late Premier, and no change in the main policy is probable. Unless the present Cabinet is changed it is certain that there will be no alteration in this policy. And the domestic administration is to be carried on as before also. Especially is this true in drawing up the budget for the coming year, as Viscount Takahashi is expected to retain his position as Finance Minister even after he assumes the premiership. In this realm his influence is paramount.

Now what attitude does the Kenseikai assume toward the changes caused by Mr. Hara's unexpected removal? This is the leading opposition party, but as Mr. Hara lost his position by an accident and not by the vote of the citizens or the increasing power of the opposition, the Kenseikai was silent and acquiesced in the choice of a successor taken from the cabinet now in power; in other words, they believe in fair play and will make

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no effort to reorganize or overthrow the Seiyukai Cabinet.

Of course before Minister Takahashi was chosen, there was some slight suggestion of activity on the part of the bureaucrats and the Satsuma clan people, but now that the present Cabinet has been requested to remain in power, all such movements have been at once arrested.

We append herewith a brief sketch of the late Premier's life: Takashi Hara was born in the suburbs of Morioka, a town in northeastern Japan, on Feb. 9, 1856. His father's name was Naoki, and his grandfather was the chief retainer of his feudal lord. His line was descended from the Nambu clan, in which it is said to have held high rank. Hence he was the scion of a *samurai* family. Though born as the second son, he was nevertheless headstrong from his youth and of a very stubborn will. This tendency grieved his mother who feared for his future, since he was a wild boy, hard to control. He was, however, a genius in learning and early studied Dutch medical science.

At the age of fourteen he was sent to Tokyo for study by the Nambu clan. He entered the privately conducted French school in Kojimachi ward. The teacher was a Catholic priest named Everard. Later he entered the College of Law of the Department of Justice (later of the Imperial University). While living in the dormitory, some trouble occurred between the students and the cooks. Though not himself interested Hara soon took an active part in settling the case, as he was naturally a controversialist and fond of a dispute. Then he succeeded in securing a personal interview with the Minister of Justice, Takato Ogi, a rare thing at that early day. After discussing the matter with Minister Ogi, he secured a settlement in favor of the students, but this made him unpopular with some of the school officials, and he was thereafter persecuted and finally expelled from the school.

Next he became one of the editors of the Hochi daily. This was his first active work in life. His writing came to the notice of the late Marquis K. Inouye, one of the elder statesmen, and Mr. Hara was recommended for the post of Editor-in-Chief of the Daito *News*, just established in Osaka. Later, in 1881, through Inouye's influence, he assumed a Cabinet position. His literary talent was noted by Prince Yamagata, and he was asked to draft important documents. Then almost at a bound he was made consul at Tientsin, China, in 1881. His knowledge of French and special cleverness were here well to the fore. In 1886, at the age of 31, he became Acting Minister at Paris. In 1893 he was made chief of the Bureau of Commerce under Count Munemitsu Mutsu, then Minister of Foreign Affairs. At this very time Viscount T. Kato, now president of the Kenseikai, was chief of the Bureau of Politics. That both these great leaders were once colleagues in the Foreign Office is an interesting coincidence indeed. Here some lively scenes were enacted. Hara being a born debater, often took issue with Count Mutsu and was wont to present his resignation whenever the dispute waxed hot, until this came to be almost a joke. Count Mutsu, who esteemed his genius, would detain him saying, "Pray don't lose your temper." Sometimes he resigned twice in a week, report has it. So it was not by chance that he became one of the most seasoned debaters of the day.

Mr. Hara remained in the Office of Foreign Affairs until 1896, when he was

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promoted to be Vice-Minister and Minister to the Korean Court. When the Cabinet was changed, he resigned and in the autumn became head of the Osaka Mainichi Newspaper Co. His ability as an editor had already been demonstrated and now he made sweeping changes. He improved the system of newsgathering and extended its field, he reduced the number of Chinese characters in use for the sake of simplifying the letterpress and he introduced the fashion of presenting the opinions of leading scholars and jurists. This is quite general now but was a startling innovation at that time. He also employed foreigners for foreign correspondence.

In 1900 the Ito Cabinet was formed and he was given the position of Minister of Communication in this. When it fell, he joined the Seiyukai organized by Prince Ito and became its chief secretary. When the Saionji Cabinet came into being, he was made Minister of the Interior and was elected a representative to the Diet from Morioka, his native town. He held this position up to the time of his death. In 1911 he entered the second Saionji Cabinet as Minister of the Interior with the added duty of supervising railways. In 1918, when the Okuma Cabinet was dissolved, the first party Cabinet (Seiyukai) was formed and as Premier Mr. Hara presided over it until his death, or for three years and a half.

As has been stated, he was somewhat cold-hearted in general, but cordial towards his intimates. Whenever he went home to Morioka, his other self was revealed. He was just the same naughty younger brother of his early years and when his elder brother, who resided still in Morioka as chief of the district, ordered him about as in the old days, the dignified Cabinet Minister never took any affront at this treatment but responded cheerfully, as of yore, went about chatting with old friends in local dialect about old times and showed no signs of being unduly elated by his high position. When he invited old friends to dinner, he was the same unaffected comrade as of yore and evinced no sense of superiority. This manner won him great popularity in his home district.

An amusing story is told of how when he was to appear before H.I.M. the Emperor, for his installation as Prime Minister, he discovered his patent leather shoes were in need of repair. Without concerning himself over such a trifle he proceeded on his way, but his wife felt greatly mortified. This gives an idea of the frugality of his style of living.

It is said he expected an attack might be made upon him some day and gave instructions to his wife as to how to meet such an emergency. He often declined the body-guard urged upon him by officials with the words, "Death will come when fate ordains, guard against it as we may."

Once on a visit to Morioka he indicated his choice of a burial place. This was in the grounds of the Buddhist temple Daijiji, his family burying ground, and here his remains have been laid.

His will published in part after his death gave specific directions regarding his funeral:

I respectfully decline any decorations which might be conferred after my death. Let the funeral service be held at Morioka and let the ceremony be as simple as it was for my mother and brother. Merely record "Takashi Hara" on the grave post and do not place court

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rank, decorations, or anything else whatever upon it.

He was a great force in the political world as he represented the commoners and would never consent to be the representative of peers or of the military class. His demise was at the age of sixty-six years.

Extracts from The Japan Times and Mail

His Last Trip

The last journey of Premier Hara through the streets of Tokyo began, following a solemn farewell ceremony at the family residence, where the body had been lying in simple state. The coffin containing the Premier's mortal remains was taken to the headquarters of the Seiyukai, the political party which he led so conspicuously for years. The funeral cortège was viewed in silence by many thousands of mourning people.

The body of the late Premier was placed in the coffin Saturday evening in the presence of the members of his family as well as State Ministers, representatives of the Seiyukai and family friends. The ceremony was conducted with Buddhistic rites by the Chief Priest of the Zojoji Temple, Shiba.

The formal public ceremony of paying the last tribute of respect to the remains of the deceased leader was observed at the family residence, as well as at the headquarters of the Seiyukai, starting at one p.m. The function was presided over by Viscount Takahashi, Minister of Finance.

All the warships, destroyers and submarines in Yokosuka Naval Port assembled in Tokyo Bay with their flags at halfmast. When the coffin arrived at headquarters these ships fired minute guns.

When the report of Mr. Hara's death reached his home town on Friday evening, the citizens were greatly shocked and too much disturbed by the news to retire to bed. On the fifth all entertainments were suspended and signs of mourning were displayed at every house. The repairs being carried out at Mr. Hara's villa were suspended, and preparations were immediately started for the funeral ceremonies.

A meeting of the municipal council was called and it was resolved that the Mayor and the members of the council should go to Tokyo to express their sympathy with the family of their late fellow citizen.

The will which Mr. Hara had prepared in anticipation of the fate that came to him was opened early Saturday morning.

The document touches on many subjects, public and private, some of which it is forbidden to be made public. According to the will, the funeral service is to be held in Morioka, in as plain a manner as possible. The inscription on his tombstone he wishes to be simply "Takashi Hara" to the exclusion of all mention of title and rank. It is further stated in the will, it is reported, that no offer of a peerage or decorations are to be accepted after his death. The text of his death notice itself was also attached to the will.

Speaking before the members of the Seiyukai assembled at the memorial service held yesterday in Kyoto Mr. Oku, Director General of the Party and Speaker of the Lower House, made the following statement:

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"The untimely and unfortunate death of our late President and Premier is a matter of so much regret and sorrow to whoever really has the good of the country at heart that it cannot but inspire them with a more resolute decision to unite in their efforts for the development of national welfare in which the deceased statesman spared neither time nor energy.

"Whatever was said and done by the late Premier was prompted by his sense of loyalty and responsibility to the Throne and the popular welfare. The Premier is no more, but his policy and principle will surely find its expression in the future course that Japan is bound to follow in conformity with the demands of the times."

It is reported that a plan is being formed by some members of the Diet to erect a statue of the late Premier at the Tokyo Station, near the scene of his assassination.

Simplicity Marks the Funeral

Extreme simplicity marked the final disposal of the mortal remains of the late Premier of Japan, Mr. Hara, which were laid away between the graves of his father and mother in the little cemetery of the Daijiji Temple at Morioka last evening. Just as dusk was overtaking the day, the coffin was borne from the Hara villa, the bearers and the fifty mourners walking out into streets white with freshly fallen snow. Before the simple cortège had reached the cemetery, the moon had risen, silvering the scene.

The chief abbot of the Obaku sect, the Rev. Daiyu Ryuki, led the funeral services at the temple, reciting a Buddhist prayer beside the coffin, with the assembled priests joining in the chorus of the Buddhist sutra. Madame Hara, the widow, with Mr. Makoto, the brother of the dead Premier, and his wife, burned incense before the remains, the swirling smoke being just distinguishable in the dimly lighted temple interior.

The freshly filled grave was watched throughout the night by a number of young men from Mochimiyamura, the birthplace of Mr. Hara.

The formal funeral services will be held at the temple on Saturday, for which prominent men from all over the Empire are gathering. The Imperial Messenger, and messengers representing Her Majesty and the Crown Prince left for Morioka on Thursday evening. They will visit the Hara home, presenting flowers, food and other offerings to the bereaved family, following which the Imperial Message of condolence will be presented to Madame Hara.

At the funeral services, the Imperial Messengers will burn incense before the temple altar.

The Municipality of Tokyo will be represented at these services by Mr. Nagata, Deputy Mayor, who has been designated for the ceremony. Baron Saito, Governor-General of Korea, who is a townsman of the late premier, with Dr. Midzuno, Civil Administrator of Korea, will be among the prominent men present from outside Japan proper.

The representatives of the Imperial House who will attend the services are Viscount Matsuura, Chamberlain to the Throne; Baron Sanjo, Chamberlain to the Empress, and Count Kanroji, Chamberlain to the Crown Prince, Mr. Orita, an official in the household of Prince Asaka, will represent the Princes of the Blood, and Mr. Won, Messenger for Prince Yi of Korea, will represent the former Korean Royal House.

The Morioka city assembly has ap-

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propriated five thousand yen to meet expenses in connection with the funeral services, while the city assembly will present a resolution of condolence to Madame Hara.

Last Interview Was With Noted Chinese Writer

"I am very sad at his tragic end but his was a great soul and I am happy to say that the achievements of this great soul during his lifetime will always live although Prime Minister Hara no longer breathes," said Mr. Hollington K. Tong, the distinguished Chinese journalist, in reference to the assassination of Mr. Hara.

Mr. Tong had just returned to Yokohama after a long interview with the Premier, the last he gave. He told of the interview with deep feeling and with tears in his eyes. Mr. Tong said:

"I could not believe my ears when I heard this most unpleasant news. None is more sorrowful than I am. It was exactly three hours before the hand of the assassin struck him down that the Prime Minister bade me good-bye in a most cheerful manner at his official residence.

"This was the first time that I had had the opportunity of meeting him. At the very moment of meeting I had the greatest reverence for him. Prime Minister Hara belonged to that class of liberal-minded statesmen who could inspire confidence in one the moment one's eyes rested on his face.

"The first few words he said as I was presented to him by Mr. K. Yamada, his one-time newspaper colleague and now his English secretary, were: 'When Minister Uchida a few hours ago telephoned to me saying that you were in Tokyo I immediately told him that before going to Kyoto tonight to preside over the Seiyukai mass meeting I would like to see Mr. Tong.'

"As the interview was being translated into Japanese and English by Mr. Yamada I had the opportunity of studying the features of the Prime Minister as I am wont to do when interviewing international figures. I found him to be a man of determination, as was clearly seen in the strong jaw which showed an indomitable will. Resolution was written all over his face. He smiled but twice during the whole interview—once when I mentioned to him the rumors about the possibility of disposing of a part of Chinese territory by the Washington Conference for the benefit of Japan. Mr. Hara replied, with a smile, 'The rumor is absurd.' The second was at the time of my departure. It was a winning smile.

"I'm very sad over his tragic end, but his was a great soul and I am happy to say that the achievements of this great soul in its lifetime will always live even if Prime Minister Hara no longer breathes."

Condolences of Belgian King and Others

H. E. M. Bassompierre, the Belgian Ambassador, received today a cable from M. Jaspar, the Belgian Minister for Foreign Affairs, informing him that the murder of the Premier of Japan had aroused keen indignation in Belgium, and instructing him to express to the Japanese Government and to Mr. Hara's family the sincere condolences of His Majesty King Albert and the Belgian government.

The last official function attended by Premier Hara was on the evening prior to his assassination, when he was a guest at a dinner given at the Belgian Embassy, at which a part of the dinner conversation dealt with the matter of political assassinations. The fact that the Belgian Embassy was the home of Lord Okubo, the victim of a political assassination in 1878, probably suggested the topic, with the further fact that Viscount Makino, son of Lord Okubo, was also one of the dinner guests. Premier Hara, who was to fall a victim to an assassin's dagger within twenty-four hours, listened with

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interest to the details that were given of Count Okubo's murder.

The American Ambassador, acting on the instructions of his home Government, called at the Foreign Office Sunday to express to the Acting Premier, Count Uchida, the condolences of the President and the United States Government on the death of the late Premier.

Lord Northcliffe, proprietor of the London Times, who is now in Kyoto, has telegraphed to the Acting Premier Count Uchida, expressing his condolence at the untimely death of Mr. Hara.

A despatch to the same effect has been received from Mr. J. D. Rockefeller, who is at Nikko.

Expressions of sympathy from abroad are still being received. Yesterday Sir Charles Eliot, the British Ambassador, called at the office of the Minister of the Imperial Household, conveying to him a message of condolence received from His Majesty, King George.

Foreign Envoys Express Sorrow

Foreign diplomatic representatives in Tokyo were shocked and grieved when they learned of the assassination of Premier Hara. The Prime Minister was held in the highest esteem at all the Embassies and his untimely death will be deplored universally.

At the British Embassy it was said:

"While the death of Mr. Hara can in no way affect the diplomatic relations existing between Japan and Great Britain, his personality and his manner as a statesman were such that we cannot help but feel a great loss has been sustained in his death. He was a man of good sense and keen judgment, and very pleasant to negotiate with.

"Of course, his successor rests entirely with Japanese diplomatic and political circles, and we can only hope that the new Prime Minister will be as capable a man and as competent a statesman as was Mr. Hara."

The death of Prime Minister Hara came as a severe shock to the French Embassy, where it was stated that the attitude of Mr. Hara was very kindly toward France.

"Mr. Hara was extremely sympathetic toward France, and with a knowledge of his ability as a statesman, the entire French nation will regret his loss from diplomatic circles.

"Mr. Hara possessed a personality which was pleasant to encounter and he considered diplomatic problems in a discerning manner and with sympathy. While his successor can influence the relations between France and Japan in no way, the personal interest of Mr. Hara in our nation will be greatly missed. We feel deeply the loss to Japan."

Mr. Charles Beecher Warren, American Ambassador to Japan, was grieved and shocked at the news of Premier Hara's assassination and expressed on behalf of himself and the American nation the loss that is felt by the people of the United States:

"I was greatly shocked to hear of the Premier's gruesome death, all the more so as I had the pleasure of speaking with him only yesterday," he said.

"Premier Hara was certainly a worthy leader of modernized Japan and the loss of such an illustrious man at this critical stage in the world's history is not only a great loss for Japan but for the whole world in general.

"America also has sustained a serious loss direct as well as indirect. His death will doubtless greatly affect the disarmament question at the coming Washington Conference.

"Premier Hara was a big statesman of progressive ideas and was probably the greatest politician that Japan has ever had since Prince Ito.

"It is most fortunate that Japan possesses talented men who are capable of successfully taking up the progressive work so ably begun by Mr. Hara."

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Mrs. T. Hara

Morioka Funeral Procession

Daijiji Temple, Morioka

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Premier Viscount K. Takahashi

Prince Tokugawa and Admiral Kato

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Assassin Tells Why He Killed Prime Minister

Konichi Nakaoka, the assassin who stabbed Premier Hara to death on Friday evening, has talked to the police officials frankly regarding his deed and the motives that inspired it. He states that he killed the Premier as a patriotic duty, because Mr. Hara had refused to resign in response to what he, Nakaoka, believed to be the popular demand. He had realized in advance the enormity of the crime he planned to commit and had decided to kill himself on the spot, with the same weapon, after he had struck the fatal blow, but the promptness with which he was caught prevented this.

THE NEW PREMIER

From The Far East

VISCOUNT Takahashi, Minister of Finance in the Hara Cabinet and newly elected Premier, in early life had an adventurous career abroad, and during twenty years past has been intimately connected with the finance of the Empire. At the close of the Russo-Japanese war he was stationed in London, in charge of the financial operations then in progress for the liquidation of Japan's liabilities. Since that time, by regular gradation, he has mounted step by step to the highest financial office, and now as Premier will be expected to improve the present depressed trade of the country.

Viscount Takahashi's prepared statement reads as follows:—

"It is already three years since the end of the great war, yet the whole world is still in a state of unrest and no one can forecast its future development. In times like these, the President of the United States has taken the initiative in proposing the assemblage of an international conference respecting the reduction of armaments as well as Pacific and Far Eastern questions. The Japanese Government, after due consideration, have accepted the proposal with great pleasure and have already sent their delegates to Washington. Unfortunately, just when the conference was within a week of its inauguration, the late Prime Miniser, Mr. Hara, fell at the hand of an assassin and passed away, without fully translating into reality the great political plans he had in view. It was entirely beyond any expectation of mine that I should have been called by my August Sovereign to fill the post thus vacated by him. The proposal of President Harding is well understood to have been prompted by a desire for the definite establishment of a lasting peace throughout the world, and the promotion of the common weal of humanity at large, a policy which is in entire harmony with the course hitherto pursued by Japan in conjunction with the other Powers. As a member of the Hara Ministry, I had the pleasure of taking part in framing its policies, and in particular I have always supported with all sincerity the conduct of its foreign policy. It need hardly be said, therefore, that the line of action already adopted for the guidance of our delegates at Washington will in no way be modified through the change of Prime Ministers. While fully convinced that the Washington Conference will be crowned with the greatest success by virtue of the distinguished personality of the President and noble ideals entertained by the United States and the other Powers represented at the Conference, I am prepared to exert my utmost endeavours with the view to affording whatever contribution is within my power towards its success."

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PREMIER HARA'S LAST PUBLIC INTERVIEW

From The Japan Advertiser

THE last statement for publication made by Premier Hara before his death was an interview granted Mr. B. W. Fleisher Nov. 4th. The interview was typed and sent late in the afternoon to the Premier, who approved it just before leaving for the station to take the train for Kyoto.

The interview follows:

"I not only hope for the success of the arms limitation conference, but I am optimistic as to its outcome. It is my desire that Japan's wishes be made clear; that her delegates will be frank and open, and that misunderstandings, which have piled up, will be swept away. I understand that Mr. Louis Seibold, in articles published in the American press, has made the statement that Japan attaches no great importance to the Conference. This is quite contrary to the truth. Japan attaches the greatest importance to the Conference and is sympathetic to and desirous for its success. Japan appreciates the sincerity of America's motives and purposes. In advance of the Conference we already feel its effects. On both sides of the Pacific public opinion is welcoming constructive ideals and is less responsive to destructive criticism.

"I should have preferred to have gone to the Washington Conference as a delegate, but political conditions at home prevented it. There is the opening of the Imperial Diet which is to be held at the end of next month. Then there are many other questions, such as Shantung and Siberia, which it is my earnest desire to have settled at the earliest possible date, if possible before the early days of the Conference."

The Premier, when asked regarding Shantung, said:

"As far as Japan is concerned it will be seen from the documents already published that Japan approached a settlement with China in the friendliest spirit, proposing terms which we believe to be fair, and which represent the furthest concession that Japan can make. According to unofficial reports China still declines to agree to our terms. I am at a loss to know why China would not grant us this consideration.

"The other day I had the opportunity of meeting a prominent Chinese in an unofficial way, and among the things talked about I asked him why China remains firm in her stand. I called attention to the fact that it is now three years since I became Premier, and I asked this Chinese if there was anything which Japan had done in this period which China objected to. He answered me that there was nothing. To this I replied, asking him why China could not make up her mind to settle outstanding questions, as we have shown our willingness to meet China more than half way."

To the question regarding Japan's attitude on Siberia, the Premier said;

"Up to a comparatively recent date, many governments have been formed in Siberia, but none of them have been sufficiently stable or united to preserve the order or peace of the country. The Far Eastern Republic, with Chita as its

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capital, is the only one which is likely to be able to maintain order and peace. We have been in conference with representatives of this government at Dairen. I am desirous of withdrawing our troops from Siberia, but we must have assurances that the government of the Far Eastern Republic will not countenance Bolshevist movements and propaganda, and that this government will assure the security of the lives and property of Japanese residents. With such views we entered the conference at Dairen, but it has made slow progress, and it has been difficult to negotiate because of the many objections of the delegates from Chita. I am still in hopes that the Dairen Conference will proceed, and that such accomplishment may come about as shortly to permit Japan to withdraw her troops."

When asked regarding the objections that Chita is making at Dairen, the Premier said:

"None of these objections are of a serious nature, such as would preclude the possibility of us coming to terms, but negotiations have been retarded because of the difficulties of railway and telegraphic communication between Dairen and Chita, and because of the change of representatives on the part of the Chita Government. We are somehow apprehensive that Chita is in communication with the Lenin Government, and we fear lest they may co-operate with the representatives of Lenin. A basis for settlement must be found, and I am satisfied that it will be found. It is my desire that these negotiations shall be concluded while the Conference at Washington is still in progress."

The interviewer then turned to the subject of the reduction of naval armaments. The Premier replied:

"This is an intricate question and one of the most difficult subjects before the Conference, for the reason that so many elements enter into the proper solution of it. A solution can be found only through free discussion among the experts who represent the various powers. The delegates from Japan enter the Conference with the desire that they may reach a mutually satisfactory basis for a reduction of armaments and that whatever conclusion may be reached Japan shall be found ready to join in any measures for reduction consistent with her defensive security.

"Japan is no exception; all nations find it burdensome, I might say almost ruinous to go on building and building larger navies. On the eve of the opening of the Conference I do not hesitate to say that I feel it will be but a short time until the sincerity of Japan's motives will be understood. Such understanding will be brought about by the actions of Japan's delegates to Washington, for I feel that the men I have named as delegates to the arms reduction meeting must be an apparent assurance of our sincerity in themselves."

"Will Japan have only three delegates to the Conference?" Premier Hara was asked."

"At the moment," he replied, "I feel that only three delegates are enough, but if the necessity arises I may add one or two more as circumstances require."

In concluding the interview the Premier again repeated: "The Japanese people are just as anxious for the limitation of armaments as are the people of the United States or England. I feel convinced, even at this early date, that the Washington Conference is going to prove successful, in that it will mean the opening of a new era in our international relations. I am an optimist regarding the Conference shortly to be convened in the United States."

These were the last public words of the Premier as he left the interviewer at the door.

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FROM "TEN DREAMS"

By NATSUME SOSEKI*

The Fourth Night

IN the middle of the wide unfloored part of a house stood a short-legged stand, around which there were some stools. The stand had a dark glossy surface. On one corner of it there was a square *zen*, at which an old man was drinking *sake* by himself. The eatables seemed to be *nishime* or vegetable hotch-potch.

The old man looked very red on account of the liquor, and his face was so glossy that there were no wrinkles there. But he could be known to be an old man because he wore a long, white beard. Child as I was, I thought within how very old he must be. Just then the landlady, who had just returned with a pailful of water from the spout behind the house, asked him, wiping her hands with her apron, "How old are you, old man?"

"I don't remember how old I am," said the old man, swallowing a piece of *nishime* which he had stuffed into his mouth.

The woman stood, with her hands behind her narrow *obi* and looked crosswise into his face. After quaffing the wine out of a goblet as large as a tea-cup, the old man exhaled a long breath from out his white beard.

Then the landlady asked, "Where do you live, old man?"

The old man stopped his long breath short, and said, "In the bottom of my stomach."

"Where are you going?" asked the woman again, holding her hands behind her *obi* still.

The old man, who had been draining the large cup of *sake*, puffed out a breath as before, and said, "I am going that way."

"Straight on?" asked the woman. Then the breath he had exhaled passed through the paper sliding-door and went straight towards the river-beach from under a willow-tree.

The old man went out of doors. I followed him. A small gourd was hanging from his side, and a square box from his shoulder to his side. He wore a pair of light blue drawers and a light blue sleeveless coat. Only his *tabi* were yellow; they seemed to be of leather.

The old man went straight on as far as the willow-tree, where there were three or four children. He took a light blue towel from his waist with a smile, and made a long cord of it. Then he put it on the ground and drew a large circle round it. At last he took out a rice-jelly-man's brass pipe from the box.

"That towel will soon be a serpent," said the old man, repeatedly. "Keep looking at it."

The children looked at the cord with great attention. I gazed at it, too.

"Keep looking," said the old man,

* Translated from the complete works of Natsume Soseki.

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and began to go round the circle, playing on the pipe. I kept looking at the towel only, but it was not likely to move.

The old man continued to blow the pipe, and went round the circle over and over again, as if walking on tiptoe and fearing the towel. It seemed a sight dreadful as well as amusing.

Presently the old man stopped piping, opened the box, which was hung from his shoulder, and threw the towel into it.

"Thus it will turn a serpent in the box. You shall soon see it, you shall." So saying, the old man went straight through under the willow-tree along the narrow path. Desirous to see the snake, I followed him along the lane. The old man went on, saying, "A serpent 'twill soon grow."

At last, singing,

"A serpent 'twill soon grow,
Surely it will,
For the pipe I do blow:
Surely it will,"

he came to the riverside. There was neither bridge nor boat. I thought that he would rest here and show me the snake in the box; but he began to wade across the river. At first it was knee-deep, but by degrees it became waist-deep, and then his breast was submerged in the water. Yet the old man kept singing,

"Deeper still it grows;
It will be night
Ere long; the night draws near;
It turneth straight."

and wading straight on. At last his beard, his face, his head, his hood became all invisible.

I waited alone close by the rustling reeds, expecting that on coming up on the other side, he would show me the serpent. But the old man was never seen to come up again.

The Fifth Night

I HAD SUCH A DREAM:

Long, long years ago, when it was near the age of the gods, I engaged in battle and unfortunately was defeated. I was taken prisoner and dragged out before the general of the enemy.

In those days all men were tall and wore a long beard each. They had on a leather band, from which a sword like a stick was hung, and bow seemed to be made of coarse wistaria-vine; it was neither varnished nor polished; it was extremely simple.

The general of the enemy, who held a bow by its center in his right hand, and with its lower end on the grass, was seated on a stand like an upset wine-jar. On looking up in his face, I found both his eyebrows were thickly connected with each other above his nose. In those days, of course, there were no razors.

Being a captive, I could not sit on a stool, but sat on the grass, with my legs crossed. I wore a pair of large straw-sandals. Sandals in those days were deep; when a man stood up, they were knee-deep. The straws on their upper edges were left unwoven and dangling like tufts. When one walked, those tufts danced and served as a sort of ornament.

The general looked into my face by the camp-fire, and asked whether I would live or die. This was the custom in those days: every captive was questioned so for form's sake. If he answered he would live, it meant his surrender; if he said he would die, it signified his non-submission. I simply answered I would die. Then the general threw away his bow, and partly unsheathed his sword, which he hung like a stick at his side. The camp-fire cast its flames upon it through a blast of wind. Opening my right hand like a maple leaf

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and turning the palm towards the general, I raised it above my eyes. It was the signal for delay. The general clanked his ponderous sword into the sheath.

Even in those days there was human love as there is now-a-days. I said that I should like to have a sight of my love before I died. The general said that he would wait until the cock crowed at day-break. I must call the woman here by the time the cock crowed. If the cock crowed and she had not yet come, I should be killed without seeing her.

The general was seated, looking at the camp-fire, while I was waiting on the grass, with my large straw-sandals crossed. The night was gradually advancing.

Every now and then the camp-fire collapsed and crackled. Every time it collapsed, the flames surged towards the general in a state of flurry, and his eyes glittered underneath his black eyebrows. Then a man came and threw a lot of new faggots onto the fire. In a short time the fire crackled anew as if to repulse the darkness.

Now the woman drew out a white horse, which had been tethered to a *nara* tree behind her house. After stroking his mane thrice, she jumped upon his high back. He had neither saddle nor stirrups. The woman kicked the large side of the horse with her long white leg; the horse ran at full speed. More faggots being added to the fire, the distant sky was feebly seen. The horse came running through the darkness towards this light, and breathing two flames of fiery breath out of his nostrils. And still the woman kept kicking his side with her slender leg; the horse was running so swiftly that the sound of his hoofs was heard in the air. The hair of the rider fluttered in the dark as if it were a streamer. Yet the woman did not reach the place where the camp-fire was burning in time.

By the side of the dark road a cock was all at once heard to crow, when the woman drew the rein tight, throwing her body backward. The horse's front hoofs sturck on a hard rock.

The cock again crowed, "Cock-a-doodle-doo!"

The woman, crying "Ah!" slackened the rein—the horse bent his knees. Both horse and rider fell forward. Below the rock there was a deep abyss.

The prints of the hoofs remained on the rock. The one who imitated a cock's crowing was a wicked woman. While the prints of the hoofs remain carved on the rock, that wicked woman is my enemy.

The Sixth Night

As it was rumored that Unkei was engraving a statue of Nio at the gate of the Gokokuji, I went there one day when taking a walk. There were a crowd of people, who had been talking at random of it.

Before the gate and at five or six *ken* from it, there was a large pine-tree, whose branches partly concealed the tiles of the gate and whose top was towering in the air. The greenness of the leaves nicely contrasted with the cinnabar-varnish of the gate. Moreover, the tree occupied a good position. Its trunk stretched slantwise so that it did not obstruct the view of the gate; and the higher it became, the wider it stretched its branches. The scene seemed to represent the Kamakura period.

But the spectators were all people of the Meiji period; among the rest there were many jinrikisha-men. As they were

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waiting for a fare and were tired they were chatting and looking at the statue.

"How large it is!" said one man.

"It must be more difficult than to make a human being," said a second.

Then a third said, "A statue of Nio! Is he still carved? I thought all images of Nio were old."

"He seems very strong," said a fourth. "I say, it is said Nio was the strongest man in the whole world. He was stronger than Yamatodake-no-Mikoto." This man, whose skirts were tucked up and whose head was bare, seemed very ignorant.

Without paying any attention to the spectators' criticisms, Unkei kept on using his chisel and hammer. He never turned his face to any one. He was on a height and engraving one part of Nio's face.

Unkei had a sort of *eboshi* on his head, and his large sleeves were tied up on his back: his appearance was so old-fashioned. He was not in harmony with the lookers-on around him. I wondered that Unkei was alive at this day, and was looking at his work in wonder.

But, as for Unkei, he was earnestly carving, without noticing our wonderment and gossip. A young man, who had been looking up at this attitude, turned to me and said with admiration, "That's Unkei. He sets us at nought. His attitude suggests that the great men in the world are only Nio and himself. Bravo!"

I was interested in these words. I looked at the young man, when he said, "Look how he uses his chisel and hammer. It reaches perfection."

Unkei had just carved a thick eyebrow one *sun* high. As soon as he turned the blade of his chisel endwise, he hammered it aslant. When some thick chips flew with the sound of the chisel, the side of the flat nose rose up at once. The method of using the chisel was so simple and bold. It seemed to me that he had not the least doubt about his art.

"He uses his chisel with such nonchalance, and yet makes such an eyebrow and a nose as he desires," said I rather to myself. I was so much struck with his art.

"That eyebrow and nose are not made by means of a chisel," said the young man. "They were buried in the wood, and are carved out by means of a chisel and a hammer, just as a stone is dug out of the earth. So he makes no mistake."

At these words it occurred to me that such might be the art of engraving. And I thought that if it was true any one could do it. As the desire of engraving a Nio irresistibly possessed me, I ceased to be an on-looker and returned home.

I took a chisel and an iron hammer from the tool box, and went to the back of my house. In the late storm an oak had fallen down. For the purpose of making faggots of it, I had got the sawyer to saw it into pieces. There were many handy ones piled up.

I chose one of the largest pieces and began to carve it with all my heart. But unluckily no Nio was found. I took another piece, but unfortunately could not find any. In a third there was no Nio. I carved every piece of the remaining faggots, but none contained Nio. At last I perceived that Nio was not buried in any of the wood of the Meiji years; and at the same time I knew why Unkei had been living until to-day.

The Seventh Night

I WAS IN A LARGE SHIP.

This ship was constantly sailing on

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every day and night, puffing out black smoke. The noise was tremendous. But I did not know whither the steamer was bound. The sun rose, like a red-hot tong, from the bottom of the sea. It came just above the high mast; and after hanging there awhile, it soon outran the large ship and at last sank down below the waves with a hissing sound. Every time this sound was heard, the blue waves in the distance effervesced with the hue of sappan-wood. Then the ship ran after them with a dreadful noise, but never overtook them.

Once I asked a sailor if the ship was going westward. He looked at me with a dubious look awhile, and said, "Why?"

"Because she seems to run after the setting sun."

The sailor laughed loudly, and went off. Then some sailors were singing the following song in a chorus:

"The sun is going to the west;
And is his journey's end the east?
Is it true?
The sun comes up out of the east;
And is his dwelling-place the west?
Is it true?
All of us are upon the waves;
Flow the helms on the wat'ry graves!"

I went to the prow, where I saw a number of sailors hauling in the thick ropes.

I felt misgivings. It was not certain when I could go ashore, and I knew not where I was going. It was only certain that the ship was sailing through the waves, puffing out black smoke. The waves were awfully wide and looked boundlessly blue. Sometimes they turned purple, but white foam was always visible around the ship. I felt great misgivings. I would rather drown myself than live in such a ship as this.

There were plenty of passengers, besides. They were mostly foreigners, but their looks were of many kinds. When the sky was cloudy and the ship pitched, a woman would weep bitterly, leaning on the railing. The handkerchief with which she wiped her tears looked white-coloured, but she wore a calico garment. When I saw her, I found that I was not the only one that was sad.

One night, when I was looking at the stars from the deck by myself, a foreigner came up to me and asked if I knew astronomy. I was thinking that I would rather die; it was not necessary for me to know astronomy. So I made no answer. Then the stranger told me about the seven stars at the top of Taurus, and said that all the stars and seas were created by God. Lastly he asked me if I believed in God. I said not a word, but looked up into the sky.

Once, when I entered the saloon, a young woman in flashy attire, with her back towards me, was playing on the piano. By her side a tall, handsome gentleman was standing, singing a song. His mouth was very large. The two persons seemed not to care about anybody but themselves. It seemed to me that they had both forgotten they were on board ship.

I grew sadder. At last I decided to die. One night, when there was no one round me, I mustered up my courage and jumped into the sea. But—at the moment that my feet were detached from the deck, life became dear to me. I wished I had remained on board, but it was too late. I could not but go on into the sea. As the ship was high, my legs did not touch the water very soon. But having nothing to grasp at, I came nearer and nearer the water. However I might

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shrink, the distance between me and the water became shorter and shorter. The water seemed dark-coloured.

Meanwhile the ship passed away, puffing out black smoke. Though I did not know where the ship was sailing, I thought it better to have stayed on board. With immense regret and fright within me, I was falling slowly toward the dark waves.

WOMEN SPEAK FOR PEACE

From The Far East

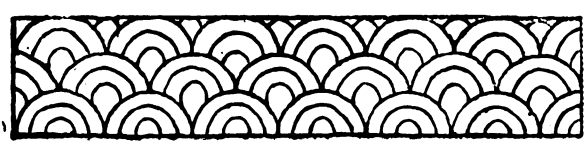
FIVE thousand new women attended the third annual conference of women held in Osaka in November, 1921, under the auspices of the Osaka Asahi. The delegates, 163 in number from all parts of Japan, and including one from China and another from Chosen as well as an American representing the Saturday Morning Club of Osaka, sat for two days and discussed problems dealing with the Home, Society, Education, and other reforms. The society is known as the Kansai Rengo Fujin Taikai (The Great Union Conference of Women of Western Japan).

The two leading subjects before the conference were World Peace and Improvement in Educational Advantages for the Youth of Japan. It was decided to send a message to the Washington Conference conveying the desire of the conference for peace, and a telegram was forwarded as follows:

"*We Japanese women delegates representing an assemblage of 5,000 women will do our utmost to attain peace.*"

Another message was sent to the Minister of Education expressing the desire of the mothers of Japan for better educational facilities. There was a lively discussion of the difficulties at present encountered in sending children to school as the educational institutions were either limited or crowded and the women went on record as expressing the wish that the large sums spent on arms could better be utilized for national education.

A young woman from Chosen made a stirring appeal for more sympathy from Japan for the girls of her country. She is devoting herself in an attempt to improve the conditions of factory girls, and although she talked through an interpreter, she moved her hearers to tears by her emotional appeal. Mrs. Gauntlett, a Japanese lady of oratorical powers, carried the meeting away in a brilliant address on peace from a woman's point of view.



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THE RED CROSS SOCIETY OF JAPAN

EXTRACT FROM A CHICAGO NEWSPAPER, JULY 13, 1921, SENT BY DR. JACOBKIEWICZ

KIND MEDICAL CARE RECEIVED BY POLISH ORPHANS IN JAPAN

JUST as they were about to leave Japan for America, in the latter part of April and first part of May, the Polish orphans under the care of the Red Cross Society of Japan were detained by an epidemic of typhoid fever. About 32 out of 45 children just ready to start on their long journey were sent to the hospital, as well as 5 others who had contracted whooping cough. In addition isolation wards for suspects were established in the Fukudenkwai asylum. By an examination of serum, 16 of these were pronounced free from typhoid germs and were speedily retired and allowed to study and play freely with the other children. Of the 32 typhoid patients in hospital 70 per cent. were light cases and soon cured, but six proved more serious. The best of medical care was given. Six physicians were in attendance, or one to each five or six patients. In addition noted specialists supervised the treatment, viz, Doctors Yoshimoto and Soga, bacteriologists, and Dr. Namba, expert pediatrist. Devoted and competent nurses also lent their services, and two ladies from outside attended daily to assist in caring for the young patients. The superior care given the children is a cause for the greatest thankfulness and admiration on our part. We have no words to express our emotions.

The date of departure was thus advanced five or six weeks, and during this time both physicians and nurses were unremitting in kindness and attention. Forty of the sick children received gifts of flowers from their nurses. At the bedside of little Miss Niewiscaya, an especially afflicted child, a globe of goldfish was placed to afford comfort and amusement. The pictures and books received cannot be enumerated here, but these were evidences of the sincere love and sympathy which all who were caring for the children felt. Hence the atmosphere was most homelike and sweet. The faces of children strained unnaturally by their frightful experiences in Siberia became more normal, the tears on their sad faces were dried, and they learned to feel confidence and affection whereas only fear and dread had lived with them before. We Polish people can never forget how they were welcomed and cared for so far away from their own country. Such generosity is characteristic of the Japanese people. In their affection both kindness and sincerity were included. Truly as Japan was early given the appellation "Paradise of Children," by Europe, so

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we realize how truly she deserves the name, as during these weeks at the Fukudenkwai we never heard anyone use angry or abusive words in speaking to the children. After their awful experiences in Siberia, to the children it was indeed like being translated to heaven to come to such kind friends as they found in Japan.

We may here mention that Dr. Namba had general supervision of the hospital during the typhoid epidemic, Dr. Kobayashi supervised sanitation and treatment, Dr. Takenouchi daily visited the segregated patients, with a group of nurses to assist, and Commissioner Okakura, known as an earnest friend and helper, was in charge of the interpretation work.

A cordial letter of appreciation addressed to the President of our Red Cross Society from Mr. Simon, Vice-Minister in the Ministry of Labor and Social Relief of Poland follows:

The Department of Labor and Social Relief Work of the Republic of Poland, having learned in detail how the Red Cross Society of Japan rendered relief toward our orphan children, hereby beg to convey our most enthusiastic thanks to the members of your society.

By your chivalrous aid our Polish children were brought from Siberia and obtained from the members of the Red Cross Society of Japan relief which greatly contributed to mitigate their unfortunate fate.

We recognize that the humane sentiment of the Japanese nation and her national sympathy toward Poland were clearly proven by these acts of kindness.

The memory of the noble deeds rendered by the Red Cross Society of Japan to our people is profoundly impressed upon our minds and it has cemented a strong friendship between our nation and yours.

The Thirty-Fifth Anniversary

At the time when the autumnal season had considerably advanced, the thirty-fifth anniversary of the founding of the Japan Red Cross Hospital with its glorious history was successfully celebrated in the institution, beginning at 2 p.m., on October 27th. All the corridors connected with the respective wards were decorated according to the taste of the nurses, as with the "Yoro waterfall," artificial nightingales and flowers, wreathed picture frames, etc. in honor of the distinguished guests. As to the Auditorium, several large tents were pitched in the playground behind the hospital building, each pillar was decorated with green leaves and white and red bunting, while rest booths and imitation shops were provided here and there.

When the appointed time arrived, T.I.H. Prince and Princess Kanin, H.I.H. Princess Higashi Fushimi, Princess Fushimi Junior, and Princess Nashimoto graciously accorded us their presence, while the whole audience stood up to express their appreciation and warm welcome—and all sung the national hymn together, and then Dr. Sato, the President of the Institution, gave the opening address. The Honorary President Prince Kanin was pleased to read his gracious message as follows:

We are gratified to attend the celebration of the thirty-fifth anniversary of the founding of this Institution which since its opening has steadily acquired suitable equipment and has well accomplished its main aim, as we may see from its present prosperity. Indeed, it deserves this signal honor! May all of you, officials and employees, carefully consider the tendency of the world at large, and exert your utmost efforts to improve this work.

Dr. Sato, the president of the Institu-

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tion, then advanced to receive the foregoing—a written document and offered his response. There followed a congratulatory word from President Hirayama and congratulations from General Yamanashi, Minister of War, and ex-President Viscount Ishiguro. Next Dr. Sato awarded certificates of appreciation for their long service to Dr. Yoshimoto, as representative of the male officials, and to Miss Hagiwara, matron nurse, as representative of the female members. After this, all the audience sang with one accord the song of the Red Cross Society and Dr. Sato pronounced the closing words.

Then the Imperial Princes and Princesses graciously retired and afterwards all were invited to see the imitation shops and to enjoy various pleasures while basking in the bright setting sun.

Among the guests we noted Marquis Matsukata, a former president, Viscount Ishiguro, Viscount Makino, Minister of the Imperial Household, Mr. Tokonami, Minister of the Interior, General Yamanashi, Minister of War, and Baron Mitsui. All the notables together official as well as private were over 700 persons.

The Late Count Sano and The Red Cross Society of Japan

The late Count Tsunetami Sano first organized the Red Cross Society of Japan in 1877. He was then 56 years old. At the outset, the members of the society numbered only 38, but through the efforts of the Count and his fellow workers these increased to 800,000 members in 1902. In October of the same year, the celebration of the twenty-fifth anniversary of the founding of the same Institution was celebrated. In a short time Count Sano became ill and finally died in December of the same year at the age of 81. This year (1921) just rounds out the twentieth anniversary since his death. The late Count Sano was born in December, 1808. If he were still alive he would be welcoming his centenary anniversary at about this time.

His heir, Count T. Sano, having taken this opportunity to perpetuate the sweet remembrance of his father who exhausted his utmost energy in his later years for the development of the Red Cross Society of Japan, donated ¥5,000,000 toward the foundation fund of the society and also ¥5,000,000 toward the relief fund. This is indeed a praiseworthy action.

Exchange of Relief Corps in Eastern Siberia

A Special Relief Corps of our Red Cross Society has been engaged in sanitary service for the Japanese army in Eastern Siberia since November of last year. The greater part of them remained in Vladivostok while the rest remained in Nikolsk but since one year has passed away, three physicians, one clerk, two head-nurses, and twenty nurses have been newly summoned to organize a special corps and this will leave on the 25th instant from Tokyo for Vladivostok in order to take the place of the former corps.

Tidings From Siberia

Our contingent in Siberia reported figures for hospital work in September as follows:

Number of patients treated: Old 699, new 1,539, total 2,238, number of days' sickness 27,369, number of cured 1,144, emergency cases 638, number of patients at the end of the month 456.

Monthly Report: Old patients 24, new 24, total 48, number of days' sickness 739, recovered and retired 21, died 1, retired 2, remaining 24.

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Classified by nationality:

	Out-patients	In-patients
Japanese	69	15
Koreans	16	6
Chinese	19	1
Russians	352	2

Record for work of the Third Nurse's Contingent located at the Vladivostok Military Hospital:

Old patients 45, new 60, total 105, number of days' sickness 1,175, cured and retired 31, died 1, transferred 36, remaining 37.

Record for the Red Cross Work at the Nikolsk Military Hospital: Old 4, new 5, total 9, number of days' sickness 139, recovered 4, died 1, transferred 2, and 2 remained at the end of the month.

Tidings from Saghalien

Our contingent in Alexandrovsk, Saghalien, reported figures for hospital and relief work in September as follows: Number of patients treated: Old 117, new 377, total 494. Number of days' sickness 3,308, recovered 196, deaths 4, transferred 9, emergency cases 201, remaining 84.

Of the total number 494, foreigners constituted 51; besides, those treated in the Woman's Hospital were 1,003.

The out-patients are mainly inhabitants of Alexandrovsk, but some came from neighboring villages while some were from Voskliesensk, 75 miles away from Alexandrovsk.

On September 27th, a phonograph and a number of records were received donated by the president of the Volunteer Woman's Society of the Red Cross, also some consolation gifts from the Miyaki branch of the Volunteer Woman's Society and also from the Miyaki branch of the Woman's Patriotic Society on September 30th.

The temperature in Alexandrovsk during September, according to the Selcius thermometer was as follows:

	Highest	Lowest	Average
First part... ...	20.°8	12.°5	17.°1
Second part ...	17.°3	7.°5	13.°4
Third part ...	12.°4	4.°	8.°7
Monthly average	16.°8	8.°	13.°

According to the investigation by the Gendarme corps, the number of houses and of population in the first part of the same month were as follows:

	Houses	Population
Japanese ...	551	2,855 (female 990),
Koreans ...	46	313 („ 75),
Chinese ...	36	219 („ 8),
Russians ...	246	1,286 („ 646),

Physicians ... Japanese ... ... 6; Koreans ... ... 1; Russians 5

Report from Eastern Siberia

Our Relief Corps in Eastern Siberia reported figures for hospital work in October as follows:

Number of patients treated: Old 456, new 1,044, total 1,500. Number of days' sickness 20,851, recovered 693, emergency cases 362, remaining 445.

No. in-patients treated: Old 24, new 13, total 37. No. days' sickness 389, recovered and retired 28, deaths 1, remaining 8.

Classified by nationality.

	Out-patients	In-patients
Japanese	41	4
Koreans	25	3
Russians	355	1

Vladivostok Military Hospital

No. patients: Old 37, new 32, total 69.

No. days' sickness...	972
„ cured and retired	22
„ deaths	3
„ transferred	24
„ retired	1
„ remaining	19

Nikolsk Military Hospital

No. patients: Old 2, new 13, total 15.

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No. days' sickness...	168
„ cured and retired	2
„ deaths	1
„ transferred	4
„ remaining	8

REPORT OF SPECIAL RELIEF CORPS, SAGHALIEN, NOVEMBER 16, 1921

During October, patients treated in the dispensary at Alexandrovsk were as follows: Old 84, new 245, total 329. No. days' sickness 2,401. Cured 134, Deaths 3, Transferred 2, Emergency 112, Remaining 78. Out of the general total 329, foreigners were 21, besides those treated in the woman's hospital 908, of whom foreigners were 60.

The above figures compared with those of the previous month, show a decrease of 907 in the number of days' sickness. The reason is because with the change in seasons, from the middle of the previous month, the Japanese and Koreans largely returned home.

On October 19th, clothing for the entire Relief Corps, for protection against cold weather, was borrowed from the military hospital.

On October 31st, the Emperor's birthday was celebrated by the entire Corps.

The temperature during October in Alexandrovsk was as follows:

	Highest	Lowest	Average
1st part	13.°9	1.°3	10.°3
2nd part	8.°2	1.°3	5.°2
3rd part	6.°3	2.°1*	2.°3
Monthly average	9.°4	1.°5	5.°9

* below zero

Clear, fair weather... ...	5	days
Clear „	17	„
Cloudy „	9	„
Stormy „	19	„
Snow „	3	„
Hail „	3	„

THE GALE

Kogarashi no

Hate wa ari keri

Umi-no-oto.

—*Gensui*

The gale, carrying all before it, has spent its rage at last, and now the roar of the seas alone is heard on the silent air.

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EIGHT VIEWS OF NARA

KASUGA SHRINE

Iso-no-kami furuki miyako no
Hototogisu koye bakari koso
Mukashi nari kere.
—*Sojo.*

In Yamato's ancient Capital
The cuckoo's note alone
Sounds as of old.

NIGATSUDO

Mizutoriya
Komori no so no
Kutsu no oto.
—*Basho.*

In this quiet place of devotion—
Hark! the sound of water drawing,
And the clatter of wooden shoes.

TODAIJI BELL TOWER

Hasshu wo
Hitotsu ni Nara no
Ochiba kana!

Kegon, once the chief of eight sects—
Now dead leaves are lying
In front of the bell tower.

NAN-YEN-DO TEMPLE

Myojo ya,
Onoé ni kaeru
Shika-no-koye.
—*Kyokusui.*

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The shining of the evening star,
The plaintive cry of the deer
Returning to their mountain tops—
Autumn has come indeed!

Amano hara furisake mireba
Kasuga naru
Mikasa-no-yama ni
Ideshi tsuki kamo.
—*Nakamaro Abe.*

Gazing upon the full moon
In a lonely foreign land
Recalls Kasuga's plain
And Mikasa's lovely mount.

TODAIJI TEMPLE

Nara nanaye
Shichido garan
Yayezakura.
—*Basho.*

Nara! famous for its seven
Buddhist temples,
And its double cherry blossoms.

SARUSAWA POND

Kiku-no-kaya
Nara niwa furuki
Hotoke-tachi.
—*Basho.*

DAIBUTSUDEN

Nagaki hi ya
Daibutsuden no
Fushin goye.
—*Riyu.*

During the long hot days of summer,
Nought but the sound of the hammer is heard,
Repairing the Temple of Buddha.

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1. Kasuga Shrine 2. Nara Daibutsu 3. Todaiji Bell Tower 4. Nan-yen-do

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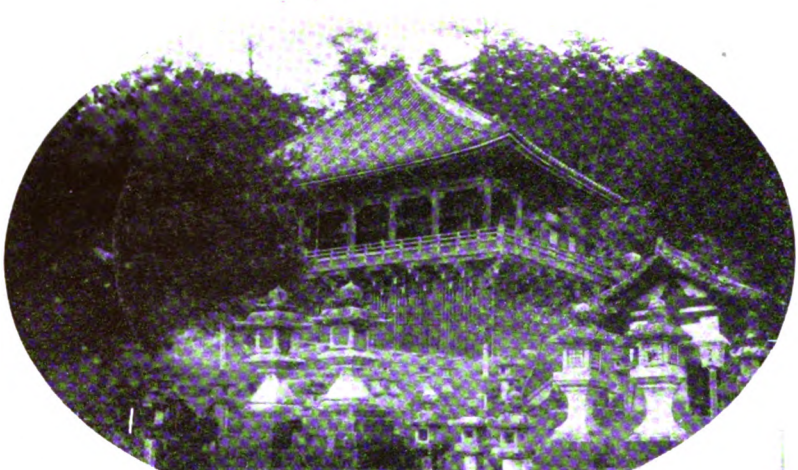

Nigatsudo, Nara

Sarusawa Pond

Mt. Mikasa, Nara

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NARA JOTTINGS

THE antiquity of this Ancient Capital, the wealth of historic relics, the noble park of cryptomeria trees, and the gentle deer which wander about at will and eat from the visitor's hand have been dwelt upon so often by tourists and travelers in their letters and articles, that a lovely picture is at once called up in one's mind whenever the word "Nara" is spoken. Naturally perhaps the more practical and obvious features have been overlooked, and there may be many quite as ignorant of these common facts as the Jotter was before he visited Nara and began to note and jot.

For instance, let us propose a few questions which some may be glad to have answered, such as: Where are the Shrines and the Great Buddha? How extensive is the park? Where is the foreign hotel and what is its charge per day? How near the station are the principal sights? Where are the Normal Schools? What are the *meibutsu*, or special productions of Nara which visitors purchase for gifts and souvenirs? And what appearance does the main street present?

First, then, a long street runs up gently from the station to the park and chief points of interest. It is lined with hotels, small curio, cake, and wine shops, etc. These shops sell "sacred deer" as toys. They come singly and in fours, on wheels, in fawn color and shrine vermilion, and in iron and bronze as water-squirters for Japanese ink boxes, etc. Towels are sold, with the deer in blue on a white ground. There are also bamboo walking sticks, and boxes of rice cakes and pickles put up for souvenirs, but the most noticeable of all the "selyng sale" things, as one dairyman advertises his milk, are the gourd-shaped bottles of plum wine. Formerly wine was drunk from real vegetable gourds, but as these became scarce the shape was imitated in more substantial materials. This yellow wine is, it seems, a Nara production, so if one hints at the need of temperance teaching in the place, one's suggestions may be received less enthusiastically than they are offered, and as wine and geisha so often go together, we may more easily understand why so many geisha post-cards are also on sale. Round cakes threaded on a string are sold for ten cents a bunch to feed to the deer in the park, and rusks also for the carp in Sarusawa Pond, or "Monkey Marsh," a square sheet of clear water surrounded by graceful willows. This is at the head of the street, while at one side on a very sightly eminence is the foreign hotel, built in imitation of Nara architecture—white plaster for the upper outside and wall, and beautiful natural wood inside and out finished in harmony with the ancient mode. The rates are from ₹7.50 up and motor cars meet the trains. Japanese inns charge from 3 to 8 yen, for dinner, bed, and breakfast.

As to the park, this begins at the head of the street and extends irregularly for

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NARA JOTTINGS

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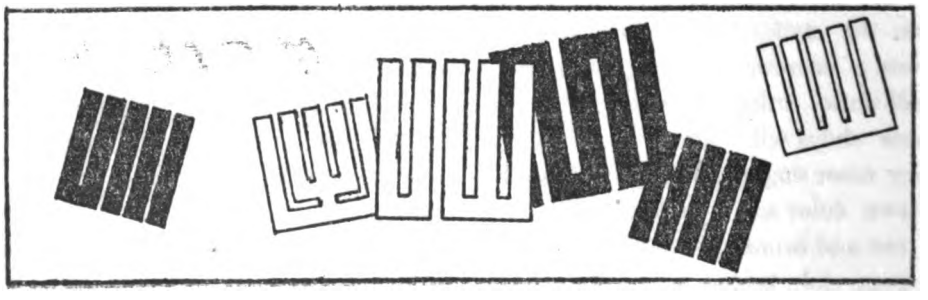
miles, in one direction including Mikasa-yama. At first it is merely a quiet city park, but farther out it becomes a wild-wood, filled with cryptomerias. The deer roam everywhere at will and are very tame, but the bucks look a trifle pugnacious and occasionally two of them interlock antlers in amicable altercation. A quaint sign on the lovely quiet road leading to Kasuga shrine reads: "Everybody should be careful not to play with sacred deer in fear of danger." The antlers sell for from five to nine yen as curios and many souvenirs are made of the horn. From the head of the main street, in a quiet part of the park is the Imperia museum—a most beautifully arranged and classified collection of antiques.

One should spend two half days here when feeling fresh and entirely carefree. How anyone can "do" Nara in the few hours often snatched from a visit to Kyoto or Kobe, is quite beyond the Jotter's comprehension. Three complete days is a better allotment of time, especially if one intends to visit the art repositories of Yamada and Horiuchi, and more if one hopes to see the cherry blossoms of Mt. Yoshino.

After becoming wearied of antiques in the beautiful Hakubutsukwan at Nara, the visitor may refresh himself at the home-like coffee room and souvenir shop next door. Here he may purchase reproductions of the Museum treasures (8 × 12 in.) for ten sen apiece, with descriptions in Japanese and English, and examine the artistic postcards and photographs while enjoying American coffee and Nara sponge cake, or *casutera*. At another tea room in the park a curious kind of French bread is sold. It is called *ko-ko pan* and is made in long rolls with shreds of ham skillfully interwoven—a novel form of ham sandwich.

Beyond the Museum, to the left, are the long buildings of the two Normal Schools, the Higher Commercial School and the Girls' High School. In the opposite direction, at some distance from the Museum, is the great hall where the enormous but ugly "negroid" image of the Great Buddha is to be seen. It is larger than the one at Kamakura, but how inferior in nobility of conception!

Far beyond, along a lovely crushed-stone roadway, among tall cryptomeria trees, under which Japanese umbrellas are most effectively displayed on a misty day, are the vermilion-hued buildings of the Kasuga shrine. In this vicinity there is a products museum, a crane garden, a monkey house and other interesting sights; many horn souvenirs are to be found here, also, and tiny images of Daruma.



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AUTUMN THOUGHTS

(Translated form the Japanese of Tokoku Kitamura)

I

SAD is autumn, but it is also agreeable. Spring may enrapture the vulgar, but autumn is unsurpassed in refining man. Blossoms intoxicate—the moon purifies. Between these two things there is naturally a difference of taste. The vulgar cannot help sinking their five senses in pleasure; but I prefer, in the season when trees become bare, to contemplate nature calmly.

II

Hope too often deceives us. In the midsummer of this year I passed two days at Kamakura, and thought I should be able to go back in the fall and taste the sadness of autumn. Contrary to my expectation, however, I am now so busy as to be obliged to pass this good season in Tokyo. But Kamakura is not the only place where we may enjoy autumn. Everywhere we go, we shall find the poetical season. Thus it is we may circumvent deceitful autumn.

III

Even my dwelling-house is not entirely bereft of autumnal sounds and scenes. I hear some bulbuls singing shrilly on high, as if to break their throats; I open the window, and look up and about, but nowhere can they be seen. When I shut the window and open a book, their cries are heard again higher up. Their voices are the voices of autumn indeed and therefore more interesting than reading to me.

IV

With many others, I am anxious about a sick friend, who lives in a distant place. But I sometimes feel like congratulating a healthy man on taking to his bed. It is as difficult for a healthy man to enter the path of religion as for a wealthy man to do so. There are many in the world who have unhealthy minds in consequence of their healthy bodies; hence a healthy man, even though he lies in bed for ten or twenty days, need not regret it. It will give him a good opportunity, if the season is autumn, to study her features. These thoughts I once wrote to a sick friend in all sincerity.

V

The *hagi* and pampas-grass grow in my garden, but I cannot set so high a value upon them as the ordinary poets do. [Though I love some blossoms whose names I do not know, I am not so much interested in those tiny natural beauties which are trained by the trifling art of the horticulturist. In saying this, I do not criticize the poets of a past age, nor do I intend to mention what I myself love. I merely state one of my impressions of autumn.

VI

The crow is an interesting creature. One day a crow flew down near the window of my house in the hills and looked askance at me. I tried to drive him away with a hiss, but he was not afraid. Now and then he seemed to be

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VII

VIII

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on the point of flying away, with his neck upraised. Perhaps knowing I had no ill will toward him, he only hopped along. The world is wide. Though there are such naughty things in it, they will do no harm to us. But seeing they by nature tend to assemble at filthy places, it will occur to us that many people resemble them in this point. As I thought of this, I felt sick at heart and feigned to throw a stone at the bird. At the sight he suddenly took to flight. As he flew off, he cried, "Caw, caw!" as if scoffing at my narrow mind. Cynics are often found in other than literary circles.

VII

When the night is far advanced but I still lie awake in bed, I often hear a cricket chirp. Then I feel the true spirit of autumn. When I hear this voice, I experience neither hope, despair, fear, nor ecstasy. Everyday thoughts are gone from me, and the spirit of autumn fills my breast. Not alone do the *matsu-mushi* and *suzu-mushi* speak of autumn, nor do old books and writings alone teach me the truth. A cricket keeps me awake and puts a thought in my heart that is void of thought.

VIII

The Koyokan stands behind my house. It is apparently an old-fashioned restaurant, but is in fact a place where men of the world drink and laugh loudly. The sound of music and the noise of dancing fill the whole building—a man of taste would be disgusted with it. The manners of gentlemen have long been in a state of degeneration and have not as yet become more refined. We deeply regret this condition.

THE WINTER GROVE

Kisha-michi no
Hitosuji nagashi
Fuyu-kodachi.

—*Shiki.*

A long, long stretch of railway,
And a desolate wintry wood.

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SILK AND COTTON MARKETS

Raw Silk

ABOUT the middle of October there was a slump in prices, which ran as follows: ¥155 for present delivery and ¥160 for future. But after the 19th there was a little improvement and a slight increase for fixed-term goods. On the 22nd a further rise occurred—¥165 for present and ¥171 for future delivery. Thus in only four days a rise resulted because the Mitsui Company, leading exporters, considered it a good time to purchase, and so bought heavily.

Since September the demands from abroad have begun to increase and it seems probable that the market in future will be more lively than heretofore.

The improvement in the European market might appear to depend upon the rise in silver, but as it has increased slowly even when quotations were falling, this can not be the only reason for the advance in sales. It appears evident that the silk market is being gradually restored and that gives us hope of a permanent improvement. As to America the situation there seems to be still more optimistic. Bradstreet quotations now are indicating a rise and we may predict that the tide is now turning in the United States. Since June, the consumption of raw silk has greatly increased, amounting to over 30,000 bales per month. This gives us confidence that the exporters will not again be left with large amounts of raw silk on hand as at the end of last year. If indeed this upward tendency in prices continues in both Europe and America and the supply of goods does not suddenly increase we may feel assured of a bright future, since on Oct. 24th superior silk was valued at ¥1,600, an advance of ¥79 or ¥80 over the former low prices. Even if the price should fall, it will not mean any disastrous effect upon exporters, as the demand is becoming constantly more stable and hence raw silk is a more valuable commodity nowadays.

Tendency in Spot Cotton Yarn

For twenty days a steady increase in spot cotton yarn has been noted in Osaka and Kobe Warehouses, according to the reports of the Raw Cotton Association, the amounts were as follows: 3,500 boxes of grades below No. 14; 1,600 boxes, below No. 16, 6,700 boxes below No. 20 and 200 below No. 32, making a total of 13,800 boxes. On Oct. 10th, 750 boxes were added, and again on the 20th, 100 boxes, making an aggregate of 14,700. Compared with the number in hand on the 10th, this is an increase of 85, and with the end of last month, an increase of 842 boxes. This is quite remarkable for the fall season. That the market for these goods was rather dull is

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doubtless the reason why a tendency toward decrease turned into a decided tendency toward increase in the latter part of the month.

The amounts of spot cotton yarn in Osaka and Kobe warehouses since January of this year are given in the appended table.

SPOT COTTON YARN (OSAKA AND KOBE)

Date	Below No. 14	Below No. 16	Below No. 20	Above No. 22	Total	Comparison
January	13,451	9,450	29,882	23,229	77,012	7,467
February	13,179	10,359	33,198	24,868	80,606	* 3,594
March	12,061	8,864	26,945	20,866	68,734	11,870
April...	7,961	3,376	19,195	12,495	43,029	25,707
May	7,148	2,236	15,583	8,965	32,934	9.095
June	6,135	3,833	13,447	6,886	30,301	3.633
July	5,015	3,497	11,657	4,387	24,557	5,744
August	5,261	2,952	9,031	3,941	21,185	3,372
September... ...	3,531	1,637	6,701	2,022	13,891	7,294
October	3,766	1,886	6,864	2,216	14,733	* 842

* = Increase; unit is box containing 400 lbs.

Since it was impossible to get the exact figures for goods stored in the warehouses of the entire country, we have taken Osaka and Kobe figures as representative, these cities being the chief center of the cotton trade. The remarkable increase at the end of February, viz., 3,594 boxes, was due to the decrease in export trade during that month, while the decrease in January, March, April and May was caused by increased activity in the export trade in cotton. Unless this had continued, it would have been most difficult to store such large amounts as ten to twenty-five thousand boxes. But since June, a great change has occurred, and the goods were removed by the change in export trade during the ensuing five months. This change was caused largely by domestic conditions, such as the gradual increase in the output of cotton mills, due to the demand of the textile industries, when manufacturing increased. Also the fluctuation in the production of cotton yarn, according to the season, helped in the adjustment. These are the chief reasons why congestion was avoided for the last four months.

Such being the situation up to October, why did things suddenly change at that time? During the first part of August there was an unprecedentedly large number of boxes in storage, 152,000; the decrease continued for one year and two months. But at the end of September, a tendency to increase began to show itself when the amount on hand was the lowest recorded, being 13,800 boxes. How shall we account for this phenomenon?

We believe it was caused by the increase in the supply of cotton yarn. There is no reason to think the demand for cotton yarn at home and abroad had decreased so we must look elsewhere for the explanation. Several companies became independent during the latter half of this year, as the Tokyo Muslin Co. the Toyo Muslin, and the Muslin Cotton Mills Co. which seceded from the Union Cotton Mills Association; also other new companies were formed, when the pro-

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spects of the cotton trade improved, and these all increased the supply considerably. Now October is the month of greatest demand during the fall season, and that spot goods should increase in the warehouses is therefore anomalous.

FUTURE PROSPECTS FOR HABUTAE

On account of the inactive condition of the world of trade in Europe and America, and the uncertainty of the raw silk business, habutae also was seriously affected last year, but, in the middle of September things took a turn for the better. The latest reports show the downward tendency is prevailing again and what the future has in store it is difficult to predict.

We have the market prices of habutae given in the table below, from January of this year.

MARKET PRICE—HABUTAE SILK

Date	Highest	Lowest	Average
January ...	14 00	11.60	12.85
February ...	13.80	12.60	13.06
March	13.30	12.25	12.78
April	13.80	13.20	12.51
May	13.00	12.00	12.47
June	13.70	12.60	13.02
July	13.80	12.70	13.21
August... ...	13.30	12.90	13.21
September ...	15.70	13.20	14.00
October ...	16.70	15.50	16.18

Echizen goods width 24 in.

Habutae quotations were fairly steady until August, but from the middle of September the market became brisker, the price rose to ¥14 and towards the end to ¥15.70. In the first part of October it rose to ¥16.70 the highest price of the year. But on Nov. 5th there was a slump to ¥15.60 owing to scarcity of raw material. It is true, however, that buyers assumed a lofty attitude and stopped purchasing. The advance rates for habutae were nevertheless higher than the corresponding rates for raw silk. It was seen to be advantageous to go ahead by making estimates for the future and such a leading center as Fukui increased production 10 per cent. Foreign trade was almost non-existent except for a few orders from England and the continent, and at present there is a serious congestion of goods in warehouses. Raw silk being hopeful, textile plants are speeding up their production in hopes of good sales later on. As the habutae market depends upon foreign sales, we append a table of exports for several years past.

HABUTAI EXPORTS

Date	Plain	Twilled	Total
1912	1,920	276	2,196
1913	2,480	283	2,763
1914	2,240	147	2,387
1915	2,997	184	3,181
1916	2,597	134	2,131
1917	2,589	113	2,702
1918	3,099	159	3,258
1919	2,975	159	3,134
1920	2,538	158	2,697
1921 (till Oct.)	——	—	1,695
1920 („ „)	——	—	2,325
1919 („ „)	——	—	2,293

Unit = 1000 kin; 1 kin is a catty or pound.

This foreign trade, classified by nationalities shows that France bought the largest amount in 1912 and other countries in the following order: British Indies, England, United States of America, Australia, Germany; in 1913, British India and England reversed positions. In 1914 England ranked first, U.S.A. second and France third. This order continued for several years, but in 1919, America ran ahead of England, followed in the third place by France, and this order has continued. Recently American sales have decreased, due chiefly to delay in raising the customs tariff. Before this, speculation was active, but as the new rates were delayed, former conditions are now prevailing.

At any rate, it must be admitted that at present habutae is in a decline, owing to economic conditions in England and America, the two largest purchasers.

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CHINA'S REPLY TO JAPAN

WITH reference to the important Shantung question, which is now pending between China and Japan, China has indeed been most desirous of an early settlement for the restitution of her sovereign rights and territory. The reason why China has not until now been able to commence negotiations with Japan is that the bases upon which Japan claims to negotiate are all of a nature either highly objectionable to the Chinese Government and the Chinese people or such to which they have never given their recognition. Furthermore in regard to the Shantung question, although Japan has made many hollow declarations she has in fact had no plan which is fundamentally acceptable. Therefore the case has been pending for many years, much to the surprise of China.

On September 7th Japan submitted certain proposals for the readjustment of the Shantung question in the form of a memorandum, together with a verbal statement by the Japanese Minister to the effect that, in view of the great principle of Sino-Japanese friendship, Japan had decided upon this fair and just plan as a final concession, et cetera. After careful consideration the Chinese Government feels that Japan's new proposals are still incompatible in many respects with the repeated declarations of the Chinese Government, with the hope and expectations of the Chinese people and with the principles laid down in treaties between China and the foreign Powers. If those proposals are to be considered the final concession on the part of Japan, they surely fall short in proving the sincerity of Japan's desire to settle the question. For instance:—

1.—The lease of Kiaochow Bay expired immediately on China's declaration of war with Germany. Now that Japan is only in military occupation of the leased territory, the latter should be entirely returned to China without conditions. There can be no question of any leasehold.

2.—As to the opening of Kiaochow Bay as a commercial port for the convenience of trade and residence of the nationals of all friendly Powers, China has already, on previous occasions, communicated her intention to do so to the Powers, and there can be no necessity for the establishment of any foreign settlement. Again, agricultural pursuits concern the vital existence of the people of this country and according to the usual practice in many countries no foreigners are permitted to engage in them. The vested rights of foreigners obtained through legitimate processes under the German régime shall of course be respected, but those obtained by force and compulsion during the period of Japanese military occupation and against law and treaties can in no wise be recognized. And again, although this same article, in advocating the opening of cities and towns of Shantung as com-

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mercial ports, agrees with China's intention and desire of developing commerce, the opening of such places should, nevertheless, be left to China's own judgment and selection in accordance with circumstances. As to the regulations governing the opening of such places, China will undoubtedly bear in mind the object of affording facilities to international trade and formulate them according to established precedents of self-opened ports, and sees, therefore, no necessity in this matter for any previous negotiations.

3.—The joint operation of the Shantung Railway (that is, the Kiaochow-Tsinan line) by China and Japan is objected to by the entire Chinese people. It is because in all countries there ought to be a unified system for railways, and joint operation destroys the unity of railway management and impairs the rights of sovereignty. And, in view of the evils of the previous case of joint operation and the impossibillity of correcting them, China can now no longer recognize it as a matter of principle. The whole line of the Shantung Railway, together with the right of control and management thereof, should be completely handed over to China, and, after a just valuation of its capital and properties, one-half of the whole value of the line shall be paid by China within a fixed period. As to the mines appurtenant to the Shantung Railway which were already operated by the Germans, the plan of their operation shall be fixed in accordance with the Chinese Mining Law.

5.—With reference to the construction of the extensions of the Shantung Railway, that is the Tsinan-Shunteh and Kiaochow-Hsuchow line, China will, as a matter of course, negotiate with international financial bodies. As to the Chefoo-Weihsien Railway, it is entirely a different case and cannot be discussed in the same category.

6.—The Customs House at Tsingtao was formerly situated in a leased territory and the system of administration differed slightly from others. When the leased territory is restored, the Customs House there should be placed und r the complete control and management of the Chinese Government and should not be different from the other Customs Houses in its system of administration.

7.—The extent of public properties is too wide to be limited only to that portion used for 'administrative purposes.' The meaning of the statement in the Japanese Memorandum that such property will 'in principle' be transferred to China, etc. rather lacks clearness. If it is the sincere wish of Japan to return all the public properties to China, she ought to hand over completely the various kinds of official, semi-official, municipal and other public properties and enterprises to China to be distributed according to their nature and kind to the administrations of the Central and local Authorities, to the Municipal Council and to the Chinese Customs, etc. as the case may be. Regarding this, there is no necessity for any 'special arrangement' and

8.—The question of the withdrawal of Japanese troops from the Province of Shantung bears no connection with the retrocession of the Kiaochow leased territory, and the Chinese Government has repeatedly urged its actual execution. It is only proper that the entire Japanese army of occupation should now be immediately evacuated. As to the

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policing of the Kiaochow-Tsinan Railway, China will immediately send a suitable force of Chinese Railway Police to take over these duties.

The foregoing statement gives only the main points which are unsatisfactory and concerning which the Cyəsəuı Government feels it absolutely necessary to make a clear declaration. Further, in view of the marked difference of opinion between the two countries and apprehending that the case might long remain unsettled, China reserves the right to herself to seek a solution of the question whenever a suitable occasion presents itself.

[The Japanese reply to the Chinese note practically refusing to negotiate on the Shantung question along the lines of compromise suggested by Japın takes the form of a Memorandum, and was made public by the Japanese Foreign Office Oct. 28.

It hints merely at the disorganized state of the Chinese Governnment, in its reference to the impossibility of turning the Shantung Railway over to the uncontrolled management of China, and intimates that whereas the Chinese had proposed the terms of compromise to Mr. Obata, the Japanese Minister at Peking, which terms the Japanese outlined in their offer, the refusal of the Chinese to accept the terms when openly made is not understandable.]

Japan's Second Offer

The Japanese Government have submitted to their most careful consideration the memorandum of the Chinese Government dated Oct. 5th relative to the Shantung question.

The Japanese Government, animated as they have long been by a keen desire for the speedy settlement of this question, have hitherto spared no effort to achieve its realization. In fact, directly the treaty of peace with Germany came into force in January last year, the Japanese Government invited the Chinese Government to enter into negotiations on this subject. No response, however, was returned from China for several months. When it eventually came, it simply expressed her unreadiness to proceed with the direct negotiations with Japın, on the ground of her non-adherence to the treaty of peace with Germany as well as of the opposition on the part of the general public to such steps. Whereupon the Japanese Gevernment, while inviting the Chinese Government to reconsider the matter for the reasons then advanced, made known their willingness to open negotiations with China at any moment whenever considered opportune by her. More than twelve months have elapsed since then. Throughout that time, the Japanese Government have been patiently waiting for the advent of a good opportunity for taking up this question, always hoping that the time may arrive when calm and fair counsels may prevail among the Government and people of China.

In the meantime, the attitude of the Authorities concerned in China has undergone a considerable change. On more than one occasion, they made it known to the Japanese Government that they were desirous of opening pourparlers with Japan on this subject. In particular, on the eve of Mr. Obata's departure for Japan in May last, the Chinese Foreign Minister expressed to him his ardent desire to see a concrete project presented by Japan, couched in just and reasonable terms, such as would simultaneously be deemed fair on all

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hands. Subsequently the authorities concerned in China confidentially presented to the Japanese Government a certain project in regard to this question, and later they expressed, though unofficially, their readiness to open negotiations with Japan. The Japanese Government, prompted by a desire to reach a satisfactory and speedy settlement of this question, and taking into full account the Chinese project above referred to, made an overture to the Chinese Government on September 7th last embodying most generous and fair terms, and invited to this the deliberate consideration of that Government.

Contrary, however, to the expectation of the Japanese Government, the Chinese Government, in their memorandum under consideration, expressed their unwillingness to proceed for the time being with the negotiations in question, on the ground that the terms of settlement as proposed by the Japanese Government fall short of convincing them of the sincerity of Japan in her desire to settle this question. Further they used at the beginning of their memorandum an expression characterising most of the Japanese declarations hitherto made as hollow and devoid of meaning. The Japanese Government keenly regret for the sake of China that such an expression derogatory to principles of international courtesy should have been used by her.

Furthermore the contentions put forward by China *vis-a-vis* the Japanese project are inexplicit and in particular there are a number of points to which the Japanese Government invite the reconsideration of the Chinese Government. For instance, the argument advanced by her that the rights formerly enjoyed by Germany in regard to the lease of Kiaochau, having totally expired in consequence of China's declaration of war against Germany, should be restored to China without conditions, is not only one hardly to be warranted by the principles and usages of international law or by the treaties in existence between China and Japan, but may be said to aim at the frustration of the effects of the Versailles treaty. On May 20th last the German representative in China declared in his statement addressed to the Chinese Foreign Minister that by virtue of the Versailles treaty, Germany had renounced all the rights and interests she formerly enjoyed in Shantung under the Sino-German agreements, and that she was no longer capable of restoring them direct to China. This declaration having been duly taken note of by the Chinese Government, they are deemed to be fully cognizant of the effects produced by the Versailles treaty.

It will be remembered that the Chinese declaration of war against Germany was made in August, 1917, when more than two years had already elapsed since the transfer of the former German rights to Japan had been fully recognized by China in virtue of the Sino-Japanese treaty concerning Kiaochau and other matters, and China made her declaration of war only at the instance of the Allied Powers receiving in return for her action various advantages at their hands.

Whereas the Chinese efforts in the war amounted to the deportation of Germans and Austrians from China and the despatch of workmen to France, the Chinese contention therefore that the rights of lease expired entirely as a natural consequence of the Chinese declaration of war against Germany may be said to be tantamount to the wholesale

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abnegation of the treaties in existence as well as of all the established facts. The Japanese Government cannot but conclude that China has no respect for the fundamental idea which should govern the negotiations on the Shantung question. As regards the Chinese assertion concerning the Shantung railway, it appears that she intends to place its management under her own complete control and to leave for the time being one-half of the whole value of the railway unpaid. Japan, while entertaining no intention whatever of operating the railway exclusively by herself in any shape or form, is unable, in view of the actual railway conditions obtaining in China, to concur in the suggestion that the railway management should be left entirely in the hands of the Chinese Government. In a word, Japan's desire is to operate the railway in the most successful manner by means of a harmonious co-operation of both countries.

It will be recalled that the Shantung railway was operated by Germany alone so long as it remained in her hands and that Japan has taken it over from her at the sacrifice of lives and treasure. In spite of that, Japan intends to work it as a joint enterprise with China on a basis of the utmost impartiality. Further it was in September 1918, a date long after the Chinese declaration of war against Germany, that it was arranged between China and Japan to operate the Shantung railway as their joint enterprise. The Japanese Government are therefore unable to understand the Chinese contention in this respect impugning the Japanese claim as being an act which violates Chinese sovereignty. It is to be observed that the Reparations Commission, after having duly appraised the value of the Shantung railway together with appertaining mines, placed it to the credit account of Germany with a view to setting it off against the indemnity to be paid by that Power.

It is therefore inadmissible that China should claim to retain one-half of such railway properties in her hands without conditions. As regards the Japanese proposal relative to the public property of Germany, Japan, while ready in principle to restore the so-called administrative public property to China, has no intention whatever of retaining all the other public property in her hands, her wish being to make, in the interest not only of the people of China and Japan but also of the foreign population in general, a satisfactory arrangement with China looking to an impartial disposition of such property. The Chinese claim to hold it entirely in Chinese hands is one which can hardly be justified in the nature of the case. Moreover the Japanese Government must confess that they are unable to comprehend the Chinese assertion that the Japanese project is entirely at variance with the principles underlying all the treaties between China and Foreign Powers.

The Japanese Government, however, are happy to declare hereby that whenever the Chinese Government, in full appreciation of the main purpose of the Japanese proposal and upon giving more deliberate consideration to the question now at issue in the interests of cordial relations between China and Japan, shall express their willingness to open negotiations, they will always be found ready to embark upon such negotiations.—*The Japan Times and Mail, Oct. 29.*

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BOOK NOTES

"My Japanese Year." By T. H. Sanders. Profusely illustrated, Mills & Boon, London. Price, ₹5.85.

This entertaining and informing book is one of a series which includes "My Spanish Year," by Mrs. Whishard, "My Italian Year," by Richard Bagot, "My Russian Year," by Rothay Reynolds, and others.

The author was for three years a teacher of English in the Yamaguchi Higher Commercial School and while modestly disclaiming any expert knowledge of the subject, writes from the vivid experiences of those three years his own impressions, just as one honest man speaks to another, without concealment or apology.

Mr. Kimura 'says in the preface that some of his observations will strike a Japanese as exceedingly superficial, as in describing the "Noh" dramas, Japanese *hokku* or short poems, girls, Shinto and Buddhism, etc., yet in general his writing is clear and true. His wit and humor are pleasing, quiet and gentlemanly. In the reasonableness of his judgments and in the good sense he shows on every page, the work is a striking contrast to that of Mr. Greenbie. (See recent review by Z. K. P. reprinted in *The Japan Magazine*.)

The following extracts will give some idea of style and subject matter:

FIRST IMPRESSIONS

There is something peculiarly attractive and artistic in the interior of a nice Japanese house and if only a man never wanted to sit down or to go to bed, never felt heat or cold, and was not troubled with a digestive apparatus in his stomach, these people would certainly far excel us in their domestic architecture. I fear that I must insist on the chair, the table, and the bed as definite steps forward in the progress of humanity; and, these things being granted, the whole scheme of the Japanese style falls to pieces, for furniture necessitates rooms with substantial floors and walls to contain it. But in the summer time, if a man have nothing to do, and can make himself comfortable on the floor, he very quickly becomes fond of his surroundings. In the first place it all seems so perfectly simple and fresh; the beautifully soft mats on the floors, the white paper walls, and the polished but unpainted woodwork all seem to have a natural brightness and cleanliness which is very charming. But it is their artistic merits that form the chief appeal; and in this there are two principal factors—first, the wonderful skill displayed in the arrangement and combination of different natural woods, and secondly, the delightfully pretty and fantastic shapes artistically devised for partitions and all other necessary features. The little alcove in the corner, which marks the places of honour in the room, is always a wonder of clever and dainty work in wood, its beams being arranged according to conventional rules which certainly have more than convention to recommend them, for they give beautiful results. In panelling, also, the Japanese show much delicacy in the combination of woods of various shades; while the pretty and fantastic fretwork, carving, and relief which are employed by them in so many ways, in features of the rooms which have no counterpart in our architecture, all contribute to make up a

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picture in quiet, harmonious colours and beautiful outlines, compared with which our own efforts seem quite uncouth. With no pictures on their walls, save a simple drawing in the alcove, and no ornaments or furniture around the room, they yet contrive to get an effective finish, simple elegance, grace, and harmony that command your love and admiration more and more. Harmony in particular, harmony and unity of design are strikingly in evidence.

* * * * *

The houses and buildings, too, seem to harmonize with their surroundings much more so than is the case in England. The low, straggling structures, with big tiled or thatched roofs, walls of unpainted, weather-beaten wood or brown earth plaster, seem to be part of the landscape, adding to the picturesqueness without raising a single harsh tone. At first I found the white walls of some of the better class farmhouses a little startling; but even these, after a brief experience, became entirely desirable features in the scheme of things. In this neighbourhood there are too or three of them which I often stop to admire, as they nestle at the foot of tree-covered hills.

* * * * *

Language

If you ask a farmer a direct question, however simple, without a lot of preliminary skirmishing, he simply stares at you in blank dismay. You must approach the subject by slow and gradual steps, making your advances as gently and imperceptibly as in making love to a lady, in order not to alarm the philosophic calm of his mind.

If you are journeying from Yamaguchi to Hagi, it is worse than useless to walk up to the man you meet carrying two bundles of sticks slung over his shoulder on a pole, and say, "Does this road go to Hagi?" You can almost see him stagger under the shock of such a frontal assault upon his intellect; the right way to go about it is to smile very sweetly at him, and (if it is morning) observe that "it is honourably early," slowing down the while in your walk to indicate that you wish to open a conversation.

Then the dialogue proceeds:

"I say!"

"Yes."

"There's this road, isn't there?"

"Yes."

"And you know Hagi, don't you?"

"Yes."

At this point the novice might think it high time to take the plunge and pop the question, but that would spoil the whole business, and be a mark of extreme haste. Here you begin to make distant suggestions to the effect that there may be some connection between this road and Hagi, and in case the reader is getting incredulous, I beg to mention that Japanese verbs are endowed with a "probable tense," for use at this stage of the negotiations; so that one is able to express fine shades of probability, and make hints and suggestions with the greatest delicacy.

And now the bucolic mind is thoroughly warmed up and prepared, as you may see by the more animated appearance of his face; now is the time to ask the question, and, in a burst, you demand:

"Well, does this road go to Hagi?"

It is probable that he will now understand the question; but do not indulge any foolish hopes that he will give any such plain answer as "yes" or "no" to it. The chances are that he will start telling you some endless story about that road, with a lot of "ifs" and "buts" and probable tenses in it; and the unhappy questioner, just as he thinks he has let daylight into the mind of his agricultural friend, begins to feel his own mind getting more and more fogged, and finally rushes away to avoid serious complications.

"The New Japanese Peril." By Sidney Osborne. New York: 1921. The Macmillan Co. Price $2.00.

In three years' space the author of "The New Japanese Peril" has put forth three books of much the same tenor. Either the earlier two have been unusually well received, the author has behind him

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some invisible backing, or he is impelled by particularly strong convictions. Of his attitude, he himself says: that he "has endeavored to retain as objective a point of view as is consistent with his natural feelings as a member of the Western family of nations against whom the new Japanese peril may come to be directed." A markedly objective point of view is not to be expected in the face of such a statement; nor is it found. The author seems to be a 100 per cent. American; he appears to have no pro-British inclinations, in fact he appears to make a constant attack upon Britain. Still his book will help British policy, it falls in with British argument, and is published by a house which, even in its American branch, never prints aught that is counter to British interests.

The book is well written, it is interesting, and it discusses real problems. One often wishes that the author really quoted directly from original documents: we would feel safer in his company. There is cause enough to be suspicious of all politics—including Japanese and English; it is hardly fair always to attribute bad motives to those two nations and assume the best and purest for ourselves. The author places the darkest construction upon the past and present policies of Japan. That nation is astute and treacherous; her schemes are far-reaching and all-embracing. To check and thwart her Osborne would have an alliance of the United States, Britain, Germany and Russia. Following Putnam Weale's idea that we sow dissension between "colored peoples" and play off their nations one against another, he would have these four "white" nations back China to the utmost. He would have them return what they have robbed from her, abolish consular courts, leave her freedom in her fiscal affairs, lend her what she needs, direct and guide her on her course. It is a lovely, an ideal program. He does not invite Japan to be a partner in the movement; in fact, he would skillfully so frame it as to discourage her participation. Would that all foreign nations would get out of China! It is our great desire. So far as Shantung is concerned —if Mr. Osborne knows the Japanese as well as he thinks he does, he knows that the Shantung affair would be promptly, satisfactorily, and magnanimously settled, if the European nations should abolish their spheres of influence and their special privileges in China. If England would relinquish all advantage in the Yangtze Valley, Japan would more than willingly relinquish hers in Shantung. Mr. Osborne devotes four chapters to the Anglo-Japanese Alliance which he seems to consider a masterpiece of deviltry.

When we "opened Japan to the world," we thought we were doing a great and fine thing; to-day persons with Osborne's white man's viewpoint tremble at the "world peril" that we unloosed. Now he would have a concert of nations do for China what we did for Japan. When his China has been trained to Western guns and Western selfishness, Osborne's successors will be hysterically losing sleep over "the new Chinese peril," which they will then descry. The slogan *Asia for the Asiatics* is a just one. There is no reason why a full half of the world should be subjected to the domination and selfish exploitation of the European-North American minority. The world is safer with an Asia under Japanese leadership (which means an Asia under eventual Chinese leadership) than without. A

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successful and prosperous Asia will be a serious competitor in the industrial and commercial world. But an Asia held in subjection for exploitation for the benefit of foreign interests is a far more serious threat to European-American institutions and standards, than one pursuing her own destiny.—"*Japan.*"

"What Shall I Think of Japan." By George Gleason. New York: 1921. The Macmillan Co. Price, $2.25.

Mr. Gleason has been a Y.M.C.A. secretary in Japan for seventeen years. During much of that time he has lived at Osaka, second city of the Empire and its great industrial center. He knows the Japanese as few foreigners do and is jealous for their reputation. His position is expressed in his own preliminary statement: "The people of Japan are too often disliked, or as they say 'misunderstood.' Neither they nor their neighbors fully comprehend the reason. Dare we Americans delay a sympathetic attempt to interpret her struggles and help Japan to find her place among the family of nations?" The spirit of the book is admirable. We feel, however, that the author somewhat overdoes the apologetic. He admits that Japan has made blunders; he does not altogether like present tendencies. Like Dr. Reinsch, late minister to China, he is anxious that Japan shall give an example of national magnanimity that no Western (Christian) nation has ever given; that no Western nation is likely to give in the future. With due respect to Mr. Gleason and Dr. Reinsch, we hold that if Japan were guilty of the magnanimity planned for her, far from gaining the plaudits of the West, she would be more hated, more distrusted, despised for her weakness. Japan will promptly match any demonstration of magnanimity that the West makes. Until Western nations make such a demonstration she is wise to sit tight. The trouble with Mr. Gleason and other mission workers in foreign lands is that they know nothing of the situation and trend in the United States of to-day. They are living in the past American ideals. They over-estimate our honesty, our purity of motive, our sincerity in reforms.

Mr. Gleason's book discusses the various points at issue—the Siberian Expedition, Foreign Diplomacy up to 1914 (which he in general approves), Japan in Manchuria, Japan in Korea, Japan and China, Japan and America. His presentation aims at fairness. The value of the book is largely enhanced by printing a number of documents as appendices to the various chapters; these are all important and some of them are not easily accessible to the ordinary reader. In a final chapter Mr. Gleason asks whether Japanese can be Christians, answering the question triumphantly by examples. This chapter lends itself to various comment. A Baptist preacher, Japanese, once argued to me that the solution of the difficulties between our two nations would be found in Japan's becoming Christian. His claim kindled thought that has led me to a different conclusion. We will hate them worse as Christians, so long as the color of their skin remains different. How much does his deep piety and genuine Christianity avail the American negro? Again, Mr. Gleason hopes for Japanese leadership of an awakened and self-respecting Asia. It will never come through Christianization—in which the value of the individual soul is emphasized as the central idea. If Japan becomes individualized, not only does her leadership vanish, but her national

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existence is threatened. The long-lived nations are those that have what Miss Simcox calls a "domestic" as distinguished from a "political" civilization. The one is based on altruism and group interests, the other on selfishness and individualism.—Dr. Frederick Starr in "*Japan*."

CHRYSANTHEMUMS

Kigiku shiragiku
Sono-hoka-no-na wa
Nakumo gana!
—*Ransetsu*

Chrysanthemums yellow,
Chrysanthemums white,
Would there were no other name!

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FROM THE JAPANESE PRESS

The First Railway in the Far East

In 1869, an English gentleman, Mr. Horatio Nelson Lay, arrived in Yokohama and offered a loan on the part of certain London capitalists to the Government for the purpose of constructing a railway line between Tokyo and Kobe, and after lengthy negotiations an agreement was made that the money should be advanced with interest at 12 per cent per annum, repayable in twelve years. The proposed line was to form part of the security to the lenders, who were further to have a lien on the Customs duties arising from the foreign trade in the open ports.

As soon as the agreement was signed Mr. Lay engaged Mr. Morel, a gentleman of much experience and ability, as engineer-in-chief, and several other experts, selected by Mr. Morel, to assist him.

Upon the arrival of these gentlemen, the requisite surveys were at once commenced and it was decided to start with a line between Tokyo and Yokohama. In the meantime, however, Mr. Lay upon reaching England found that the capitalists upon whom he relied had become nervous, and not considering his action obligatory upon them, notwithstanding the exceptionally high interest and favourable security, flatly refused to supply the money.

It was at once seen by the Japanese Government that affairs were not such as had been represented to them, but a commencement had been made, and it was not now possible to draw back. An official, Mr. Uyeno, was sent to London, and after much discussion a totally different arrangement was arrived at. Mr. Lay's connection with the affair ceased altogether. The Oriental Bank, which had before assisted the new government, again consented to do so, it being agreed that all business connected with the railway should pass through the hands of the bank.

I believe that the English engineers were without exception competent men, and acted up to their best ability in surveying and planning the construction of the first railway in the Far East, but it is likely that they were hampered by a shortage of money, and thus the much-to-be regretted decision to lay down a narrow-gauge line.

The work, once started, was pushed on as speedily as possible, but great difficulties were experienced, for in those early days there were no Japanese accustomed to the use of foreign tools and workmanship. At first until some were taught, it was necessary that every bolt should be rivetted by imported English workmen.

Difference of language was another difficulty for the foreign overseers, and instructors often found it almost impossible to make their orders plainly understood, and, it is to be feared, often lost their tempers, which must have caused much surprise and anger among the quiet Japanese, who were not accustomed to be spoken to so roughly and violently. In fact it is astonishing and a matter to be thankful for that no serious trouble arose.

At length, on the 23rd September, 1871, after a great deal of grumbling and many complaints at the delay and time taken in construction, the rails being laid for a short distance from what is now the Sakuragi-cho electric-car station, but was then the Yokohama station, a trip

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was for the first time taken as far as Kanagawa or perhaps a little farther. The train consisted of an engine and truck, a first-class carriage, and a brake-van, and is said to have conveyed Sanjo, Da-jo-dai-jin (Prime Minister), and other high dignitaries, they being attended by Mr. Cargil, who had been specially sent out by the London office of the Oriental Bank to advise and assist its Yokohama manager with regard to the railway loan and construction. Mr. Morel and two or three other Englishmen were also on the train.

In July, the next year, the railway was opened to the public from Yokohama as far as Shinagawa. The trains were driven by foreign engine drivers attended by Japanese assistants, who were gradually learning to take control.

Also, until suitable men were trained in discipline and punctuality, so necessary for safety and order, the trains were all under the charge of English guards. The legation mounted guard which, from the earliest days, had accompanied H.B.M. Minister, at first for his protection, and afterwards for show, had lately been disbanded, and the men were upon the point of being sent home when it was proposed to engage them as railway guards, and for some time, tall, soldierly Englishmen in Japanese railway uniform were to be seen upon every train.

In a few months the laying of the line was completed, and it was announced that H.I.M. the Emperor would graciously open the first line in his empire in person.

I have dwelt at some length upon the construction of the first short line of eighteen miles between the two cities and endeavoured to give some idea of the difficulties that had to be overcome, because from this small beginning comes the splendid railway service of over 8000 miles which now practically connects every town and city of any importance in the empire. I will now give an account of the opening ceremony at the former Shinbashi station, as I witnessed it 49 years ago, the 50th anniversary of which according to the Japanese way of counting, occurs this year.

It was not the first public function that his Majesty attended, for on the 1st January, 1872, he had proceeded to Yokosuka and inspected the naval arsenal which had first been started by the Tokugawa regime in 1866 by a French Naval engineer, Mr. L. Verny, whom the French Government had lent and sent out together with numerous assistants and artisans for that purpose. At the time of the Imperial visit it was still quite a small yard, and the small dock which, if I remember correctly, the Emperor opened upon that occasion, would look pitiful and contemptible compared with the huge docks which occupy the same site today. The Yokosuka arsenal was then the only one in the country, but it is from this almost contemptible beginning that we have the enormous arsenals and grand Imperial Navy of to-day.

Great preparations had been made for the auspicious event. The entrance and interior of the Shimbashi station, which had been built from the plans of Mr. Bridgens, an American architect, and was one of the first foreign buildings erected in the capital, were handsomely decorated with evergreens, chrysanthemums and bunting. The entire platform was laid with the finest white matting. On the left side of this was drawn up the train, including the Imperial saloon, with its large raised golden chrysanthemum crest in the centre. On the opposite right side had been built a shed the whole length of the platform with tiers of benches for the accommodation of those who had been specially invited to witness the ceremony.

Long before the time appinted for the arrival of His Majesty, many kazoku (noblemen) both kuge and daimyo (all distinction between kuge and daimyo had been abolished, both simply being termed kazoku, the different ranks of nobility not being created till a much later date) began to arrive and take their places upon the platform, making a gorgeous group. The kuge were all clad in old court dress of different colours but seemed quite eclipsed by the grandeur of the former daimyo in their voluminous robes of brilliant colours, with enormous bag-shaped sleeves, bearing large white crests, their heads covered

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with large black caps secured with a band of white silk and falling backward.

They were wearing their ancient ceremonial costumes for the last time, at least in public, and their like are now only to be seen upon the Kabuki stage.

At length it was announced that the Emperor had arrived, and I believe he was received by Princes of the Blood. The kazoku immediately ranged themselves, apparently without any regard to rank or precedence, upon either side of the platform, and down the middle was hastily spread a strip of matting bound with white.

His Majesty appeared, ushered by Sanjo the Prime Minister and attended by Princes, high officials of the government and members of the Household. Although "shita-ni-ro" (kowtowing by the people in the street as a personage of high rank passed) had been abolished when the Emperor proceeded from Kyoto to Yedo the second time in 1876, still on this occasion all the nobles threw themselves upon their knees and bent their heads to the ground.

Solemnly, with great dignity, without a glance either to right or left, the Mikado advanced between the prostrate ranks and at once entered his saloon. A sharp whistle was heard, and as the nobles rose to their feet the train slowly drew out of the station.

His Majesty was dressed in *eboshi shitatare*, the ceremonial court dress from time immemorial. It consisted of very full trousers of white figured silk, white silk kimono and an over-garment with big flowing sleeves of buff coloured silk, with the Imperial crest woven in the texture. Upon his head he wore a black lacquered "kamori" or "eboshi" with its distinctive upright strip of stiff gauze. (All kuge wore kamori of exactly the same shape, except that in their case the strip of gauze curved backwards). In his hand he held a "shaku" or flat sceptre of plain white wood. The costume was exactly the same that Shinto priests always wear when officiating before the Kami.

All in attendance upon the Emperor and the kuge present were similarly dressed, except that the over-garb was of various colours. It did not appear that difference of colour denoted any special rank or office, but seemed to be a matter of choice.

It was a long and tedious time while we awaited the return. His Majesty had proceeded to Yokohama where in a handsome evergreen pavilion erected in front of the station he received, I believe, for the first time, congratulatory addresses, after which he himself read an address declaring the line open.

The time, some two-and-a-half hours, seemed interminable, when at length the train drew in. The Emperor upon alighting proceeded to a raised dais with a golden chair or throne under a canopy with purple curtains embroidered with gold crests. Seating himself the Emperor received from the Dajodaijin a paper scroll and from it he read the Imperial announcement that the first railway in the Empire was opened.

It was a very memorable event in many respects. With the exception of His Majesty's visit to Yokosuka, which was a semi-private affair, it was the first time he had appeared among his people. It was the last time that the Emperor and court officials appeared in public in ancient ceremonial attire. Besides this, many new and novel precedents were established, too numerous to be touched upon in this article, but it may be mentioned that on one of the evergreen arches through which His Majesty drove were the characters "Tenno Heika Banzai"—May His Majesty the Emperor live Ten Thousand Years! This took the public fancy, and "Banzai!" became the popular "hurrah" of Japan.—ISHII BLACK *in The Far East.*

The Minister of Communication

What is the real test of qualifications for a State Minister? The question may be answered from many different points of view. Some may argue that he must be able to conceive a practical course of policy for all possible exigencies of the department for which he is responsible; some may contend that he must be able to expound his measures in a lucid manner before Parliament; and others may maintain that he must possess the power

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Cormorant Fishing, Gifu

Gifu Cormorants

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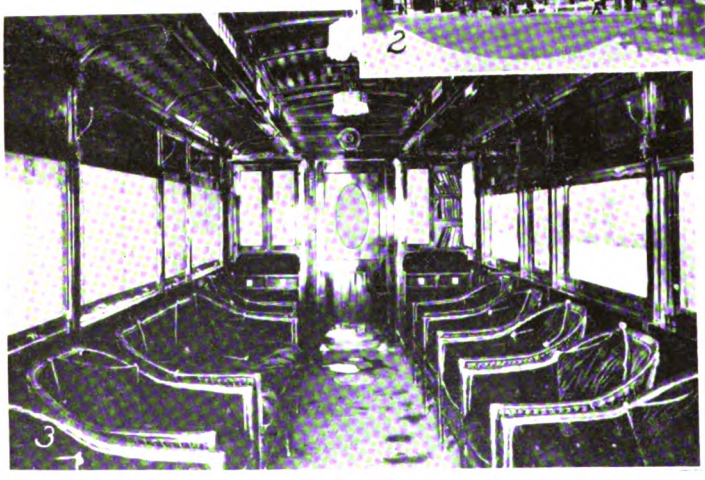
Tokyo Central Station

Nara Hotel



Drawing-Room Car

Limited Express near Hakone

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to execute all contemplated measures, overcoming obstacles which beset his way. These are all good tests, but there is another one equally valuable, and that is whether he can answer all the questions put to him in Parliament to the satisfaction of the House!

Tried by that test, the present Minister of Communication, Mr. Utaro Noda, possesses full qualifications for the post he occupies. The session of Parliament which has just closed has been remarkable for unexpected questions which the Ministers were called upon to answer. There were no questions of supreme importance, such as would decide the fate of the Cabinet; but the Ministers had a busy time answering questions which were not in themselves very important but which might vitally affect their existence if not handled dexterously. Under the circumstances, the merit of our Minister of Communications came out in a remarkable manner.

I have said that Mr. Noda has great talent in meeting questions put to him in Parliament; and his way of answering is unique. For one thing, the nature of his department does not call for brilliant display of rhetoric or grandiose eloquence, and his power does not lie that way. During the last session his principal work was during the committee stage of bills. He is not a good public speaker; or it would be more proper to say that he is not a good speaker on the platform. His talent shines in conversation. Now in committee, the declamatory style of speech is not required—a persuasive, conversational style is the right sort. Mr. Noda has this.

What makes him successful more than anything else is humour. His intellect is not very keen, his mind is not deeply cultivated; his knowledge has not a very wide range; but his pleasing manner, his sense of humour, coupled with a philosophical touch in his character, qualify him to deal with his political opponents. No person can get angry with him: his broad humour would put such a person to shame.

In public men personal appearance counts a great deal. And in this Mr. Noda has a great asset. He is gifted with a body of Johnsonian bulk, with a big head to match. A broad face with no sharp features beams with a twinkling smile. His whole appearance proclaims good-nature. The huge body towers high above his fellows, but it does not inspire anything like awe. There is charm about his person; his naturalness of manner makes people feel friendly and familiar with him. He is so unpretentious that one would rather take him at first sight for a professional wrestler than for a State Minister. A child would want to play with him.

His gigantic body first attracts attention: his open-hearted manners then win friendship. It may safely be said that he is the best-loved man in the political world. One may not agree with him on political questions; but one cannot help liking his personal character. He is an old member of the Seiyukai; has gone through all phases of political strife; has seen petty bickerings in the political life; but his political career has left no traces of bitterness in his nature.

He is a man of the world in the true sense of the phrase; he has seen life, and has a philosophical view of life. His is not knowledge gained in the study or in the school-room; practical life has been his school, where he has gathered the fruits of knowledge scattered here and there. He is fully stocked with practical wisdom, which enables him to solve complicated problems simply. Indeed, knotty political problems which may stagger the most powerful intellect become simple everyday affairs when treated by him. His common sense has the effect of inspiration. When one reads his answers in Parliament, one is charmed by the easy, smooth manner in which all questions are handled.

It is true that the nature of business in which he is involved does not require much political strategy; but it must be remembered that his department—Communications—is a very important one in the present Cabinet. The strength of the Seiyukai, by whose support the Ministry exists, lies in the members from local districts; and these must not be offended if the power of the party is to be maintained. Now there is one thing

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which can serve the interest of country members, and that is the construction of railways. The Opposition often charges the Ministerialists with this Government railway policy which, they argue, is prepared with a view simply to satisfying the special interests of their own members. Whether this charge is well founded or not, the fact remains that the railway policy of the Government is of great moment to the Government party. It can be seen, therefore, that the Department at the head of which Mr. Noda is placed has a special importance for the Hara Cabinet. [Our Coutributor here makes a slip; there is now a separate Department of State for the Railways, but this is a recent creation and does not invalidate his contention. ED.]

A defect common to public men of the blessed land of Dai Nippon is that they are destitute of the saving virtue of humour. In this respect they stand in conspicuous contrast to English public men who are remarkable for their gift of humour.

Mr. Noda is a great favourite of the press. To win popularity with newspaperdom is not a trifling matter for a public man; and his popularity is due to his humorous nature. His comments on the passing events of the day are full of humour; and, at the same time, they are not lacking in some hidden meaning with a philosophical touch. He is really a "wise man" in the old sense of the term.

Naturally there are many anecdotes told of him. As I write, I call to mind one which is too precious to be missed. On the morrow of New Year's holiday, it is a traditional custom with the press to interview public men, especially State Ministers, and to hear their New Year's thoughts. On the occasion of his first New Year after his appointment to a seat in the Cabinet, Mr. Noda was naturally besieged by the minions of newspaperdom, who came for a "story."

Our humourist was quite equal to the occasion. He received them, one and all, in the drawingroom of his official residence. When they were all seated, he produced a large bundle of papers out of his pocket.

"Look here," said he, in as grave a tone as he could possibly command, "I knew that you were coming. I have, therefore, prepared a dozen different statements. They are all different. You may choose them just as you please!"

It is recorded that none came out with a single statement. Such is the man. He is never baffled by any emergency; his humour shows the way out of any difficulty.

It may sound strange to hear that Mr. Noda, with his unpoetic appearance and matter-of-fact attitude, is a poet; but nevertheless, it is a stern fact. He is a hokku writer. This hokku is a form of poetry peculiar to the Japanese language, consisting of seventeen syllables. Short as its form is, it has been cultivated to such an extent that there are many who occupy a high rank in the native literature only by virtue of their skill in this literary form.

In some way it may be compared to the couplet which was the rage of the literary world in the days of Dryden and Pope. The characteristic feature of hokku is a philosophical touch which distinguishes it from other poems. In some cases they look nothing but maxims. As it does not require much technical training, it is a favourite form of versification with dilettantes.

Mr. Noda is more than a dilettante. His compositions occasionally show the effect of a poetical mind. But his special province is to express his impromptu outbursts of humour in his favourite medium. When the political season comes round, the lobby of the House is put in good humour by the poems of the Minister of Communications. A Parliamentary report with Mr. Noda's poetical lucubrations is a not unpleasant piece of reading.

Here is one of his latest

"Tenka toru ko wa
"Daino jino
"Hirune kana"

[The boy who would be a Prime Minister shows his quality even in his noontide sleep, for he sleeps like the word "Great."]

There is a Japanese phrase, To sleep like the word "great," which corresponds to the English, sleeping as sound

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as a top. The origin of the Japanese phrase is that, when you sleep like a top, your body represents the Japanese character "great." The charm of the original, however, is lost in the translation. But I give it here for what it is worth in English.

Mr. Noda is a representative statesman of the practical sort. He was born in Miike, Kyushu, which is noted for its coal mines, in 1853, the year in which Commodore Perry came to Japan with his "black ships." He had no school training in the modern sense; he perhaps studied at a private school kept by a Chinese scholar in his home town; but this constitutes his all in the matter of "education."

He entered business early in life, and soon made his mark. It was in 1898 that he was first returned to Parliament. By that time he was a successful businessman, enjoying local influence. He joined the Seiyukai; established himself firmly in political circles, becoming a leader of his party in due course. His influence in Kyushu is considerable; and the Seiyukai is "solid" in Kyushu. Hence his power in the party.

He is now an old parliamentary hand, trained in the actual field of politics. When Mr. Hara came to power, he gave Mr. Noda a seat in his Cabinet. This appointment to the headship of a Government department was received by the public as something like a joke, for people had believed Mr. Noda to be a plain provincial, without the dignity associated with a seat in the Cabinet. But Mr. Hara is not a bad judge of men; and now our Noda is the most popular member of the Hara Ministry.—*The Far East.*

Treat Addresses Collegiate Alumnae

Anti-Japanese propaganda can be traced to the cleverness of Witte, the Russian emissary to the Portsmouth Conference, declared Professor Payson J. Treat of Leland Stanford University, speaking before the meeting of the Association of Collegiate Alumnae at Miss Tsuda's School at Goban-cho Monday. First, said Professor Treat, Count Witte, at the conference set about to win the newspapers to his side, and succeeded. Then he suggested that all the meetings of the conference be open to the public. The Japanese delegates disagreed and from that time on the Japanese, in the speaker's opinion, have been called secretive and not open and aboveboard in all their dealings.

All sorts of statements have been made about Japan, he continued. Assertions have been made regarding her intention to conquer various countries, thereby seeking to establish Japanese supremacy in the Far East. These statements, he said, are not based on facts and can be brushed aside as false.

There are, however, two definite reasons for the present misunderstanding between America and Japan, Professor Treat believes. One is China and the other is mass immigration. From the first China's weakness has been the cause of controversy. It was this that provoked European aggression and later Japanese aggression. Since 1905 Japan's methods in China have been based on European precedents, he declared. Those precedents should never have been followed, however. America criticized Russia's methods in Manchuria and later Japan's methods when this country got control. The Knox proposal for the internationalization of the South Manchurian Railway was at the bottom of Japan's belief that the United States was trying to interfere with her economic development in Manchuria. During the war, when imperialism was rampant in Europe, it was the same in Japan. Japan's policy in China was an unwise one.

The Twenty-One Demands, he continued, were unwise, not so much because of what China had to give up, as because they seemed to prove Japan's aggressive policy. It will take this country many years to live down those demands, and yet there is not one demand among them which has not had European precedents. As long as China remains in chaos, with no government which can speak or act for all the country, it is difficult for any government to deal with her, and the Chinese question will have to be cleared up before any power can deal with her.

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Regarding immigration Professor Treat spoke briefly on the California question. Most of the arguments in the agitation, he claims are unfounded and unscientific. He feels that it is very undesirable for the laboring class to move from a country of low standards of living to one of high standards of living or to a country where cultural differences are very marked.

This is the only question, he declared. There is no land question, no question of education, if immigration is regulated.—*The Japan Advertiser.*

Cultured Pearls

Paris, Nov. 4.—Three experts, two of whom are Englishmen. and the other M. Boutan of Bordeaux University, who is one of the world's leading authorities on oysters, have concluded exhaustive researches into the subject of Japanese cultured pearls. It is stated that they unanimously concluded that the cultured pearls in no wise differ from the natural ones.—Mikimoto, Ginza, Tokyo, *Kokusai Reuter.*

Henry Eichheim's Oriental Music

Once more in her hill-enshrined "temple of music" at Pittsfield Mrs. Frederick S. Coolidge has assembled her skilled performers and exacting listeners —each the complement and inspiration of the other—who make the Berkshire Festival of Chamber Music the most intimate and satisfying experience that the concert halls of America can offer. But not in the music alone lies the Festival's appeal; much that is essential to it would be lost were its locale less picturesque, less out of the everyday order of things. It is not to be supposed that any of us could climb the sharp ascent of South Mountain as matter-of-factly as we tread the familiar approaches to Jordan or Æolian Halls, for the zest and tang of these, the air of the hills, the magic of the autumn coloring, conspire to work a spell that persists throughout the concert, to be felt anew in the stroll during the intermission and again as the shadows fall at the close of the afternoon. In short here, as not elsewhere in this country, there may be felt a sense of congruity between the music and its setting.

The real surprise and sensation of this, and in fact of all the concerts, was the performance, under the composer's direction, of Mr. Eichheim's "Oriental Impressions" for piano, harp, four violins, viola, flute, oboe, bells and percussion. So many composers have tried—often with dubious success—to suggest the East by the musical means of the Occident that one becomes wary of each new attempt. But it may be said that for graphic delineation Mr. Eichheim leaves his fellow experimenters, from Balakirew to Stravinsky, quite in the background. Nor are his sketches mere photographic realism—time and again they touch the imagination and fancy, they transport the listener to the scenes that were their inspiration. A note in the programme explains that these pieces are based on music heard by their composer in China and Japan. The first of them, a "Japanese Sketch," gives us the great bell of Chion-in Temple in Kyoto, a chanting priest and a player on the *shakuhachi*, a boy singing, and the bell at Kurodani. The "Japanese Nocturne" which follows is derived from melodies and motives heard at night in cities of Japan, played by blind masseurs and food-vendors, and it ends with a prayer chanted by an old man who beats the while upon a small wooden bell. For the third sketch the composer chose to imitate the "Entenraku," of Chinese ceremonial music of the eighth century, while the fourth brings "Nocturnal Impressions of Peking"—the music made up of motives played by street musicians, and the cries of hucksters. Lastly comes a "Chinese Sketch" that recalls music heard in temples, theatres, teahouses, at wedding and funeral processions, in city streets and country byways. Encores are not in order at the Berkshire Festivals, but last Saturday's company would not be appeased until it had heard this sketch again. Since the time, a number of years ago, when Mr. Eichheim produced his string quartet, so significant for its foreshadowing of subsequent musical methods, it has been known that he is a musician of rare quality; he has given us all too little in the succeeding interva

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but, as these Impressions prove, he has lost none of his skill. From his tiny orchestra he contrives to obtain a surprising variety of color, while in his hands the several instruments of percussion—some familiar and some strange to our ears—are full of suggestion, and his biting dissonances and shifting rhythms reveal the very essence of Eastern music. —*The Boston Transcript.*

Veteran Scholar Given ¥30,000

The sixtieth birthday anniversary of Mr. J. Kano, former Director of the Higher Normal School, was celebrated Friday at the Seiyoken Restaurant, at Ueno, by a large number of students educated by the veteran scholar.

Mr. Kano is the founder of modern jujitsu and is the head of the Kodokan, the largest jujitsu hall in Japan.

Addresses were given by Prince Keikyu Tokugawa, Viscount Takakura, Mr. Wakatsuki, Mr. Kobashi, Dr. Kakei, and many other distinguished persons.

A sum of ¥30,000 voluntarily raised from among students educated by him was presented to Mr. Kano.

Mr. Kano's educational philanthropies have placed him high in the esteem of the people of Japan. Many poor students have been given an opportunity to carry on their studies through financial aid from the educator, who is himself a poor man.

Users Bringing Rice

Japanese rice merchants have been importing rice from California in view of the bad crop of rice at home, and every liner that returned to home ports from America has carried a fair quantity of rice here. The T. K. K. steamer Tenyo Maru discharged at Yokohama on Thursday 650 tons of rice packed in 2,700 bags. Californian rice is as good in quality as Japanese produce of the second and third grades, it is said.

W. C. T. U. Head Arrives

Washington, November 8—Madame Kajiko Yajima, president of the Japanese W. C. T. U., arrived in Washington today, accompanied by Mrs. Tokiwa, her interpreter. Madame Yajima was the guest of honor at a function given here to raise funds for the Far Eastern campaign of the W. C. T. U.—*Special to The Japan Advertiser.*

New Library

Tokyo is to have a new library which will cost ¥1,200,000, according to reports. The building is to be erected by the municipality within a short time, it is stated. Although there are now 19 libraries in Tokyo there is not sufficient room to accommodate those who desire to use them.

U. S. Advisory Group

Washington, November 3—The personnel of the advisory committee to the American Delegation has been announced from the White House. It includes the names of 21 well-known Americans. Among them are Senator Howard Southerland of West Virginia; Herbert Hoover, Secretary of Commerce; General John J. Pershing; Admiral W. L. Rodgers, formerly in command of the Asiatic Station; Henry P. Fletcher, Undersecretary of State; Theodore Roosevelt, assistant Secretary of the Navy; W. Wainwright, assistant Secretary of War; Congressman Sidney C. Porter, chairman of the House Committee on Foreign Affairs; Samuel Gompers, president of the American Federation of Labor; Colonel William Boyce Thompson of New York; John L. Lewis, president of the United Mine Workers; Mrs. Eleanor Franklin Egan, author; Mrs. O. S. Bird of Massachusetts; Mrs. Thomas Winter, president of the Federation of Women's Clubs; Mrs. Katherine Edson of California.

The technical staff of the delegation will include John V. A. MacMurray, chief of the Far Eastern Section of the State Department; E. T. Williams; Edward Bell, recently Charge d'Affaires in Tokyo; Walter S. Rogers formerly of the Committee on Public Information; Nelson T. Johnson, former American Consul-General in Shanghai, and several military and naval officers and college professors.

Worden Farewell

Mr. and Mrs. E. M. Worden gave a farewell dinner at the Imperial Hotel last night to some of their numerous friends in Japan. Mr. Worden, who is a most active member of the Japan Society of New York

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City, has made innumerable friends among the Japanese and the Americans who are either associated with Japanese or are interested in Japan. About 50 guests were entertained by Mr. and Mrs. Worden, among whom were: Baron and Baroness Megata, Mr. and Mrs. J. Inouye, Mr. O. Matsukata, Baron Ito, Mr. and Mrs. Tsurumi, Mrs. Fukui, Dr. and Mrs. Y. Ono, Mr. Hamaoka, Mr. and Mrs. Furuya, Dr. Hishida, Mrs. Midzuno, Mr. and Mrs. B. W. Fleisher, Mr. and Mrs. William L. Keane, Mr. J. R. Geary, Mr. E. W. Frazar, Miss Birdsall. Mr. and Mrs. Worden will sail on the Taiyo Maru for the United States.—*Japan Advertiser.*

Count Toda Will Open Gardens

Large areas of parked lands in Tokyo are to be thrown open to the people of Tokyo for recreation and residential purposes by noblemen who have long held them for private use, according to reports.

Following the example of Baron Iwasaki, who has just opened his famous gardens at Isezakicho, Fukagawa, Count Toda has announced that he will take a similar step at his villa in Kanasugi, Shitaya ward. His plan not only embraces the establishment of playgrounds and recreation parks or the people of the ward but also the reclamation of a large pond as a site for several hundred residences. These homes will be available to the people of the middle classes at a moderate rental.

Hotel Stock Now Is Half Collected

Half of the ¥1,000,000, in stock, which will be used to erect a hotel across from the Yokohama Central Station, has been collected according to a report made at a committee meeting in Tokyo recently. Efforts are to be made at once to collect the remainder of the money in order that the construction of the building may be started.

Japanese Students Queried

The American student body has taken a decided stand in favor of disarmament and has asked the university and college students of Japan to define their sentiment concerning the Washington Conference, according to a cablegram received by Mr. G. S. Phelps, senior secretary of the National Y. M. C. A. The cable says that student delegates from 40 American universities assembled at Princeton University on October 26, adopted during the course of the convention a resolution urging upon the delegation of the United States to the Washington Conference the importance of the reduction of the present naval armaments and the necessity of all nations entering into an amicable discussion if this end is realized.

The cable stated further that the conference decided to test the student sentiment in Japan and other countries regarding disarmament, hoping that Japanese students and others will also support a similar attitude toward their own delegations to the Conference.

Following the receipt of the message Mr. Phelps conferred with several Japanese student leaders and others regarding the attitude in America and here. Replying, Mr. Saburo Shimada, a member of the Diet, said:

"It has been a source of great gratification that in America three important groups have started movements for disarmament—the labor unions, the churches and the women. Now we learn with pleasure that the American college students have passed a similiar resolution. We therefore know that the American nation is united in this opinion.

"I sincerely hope that the students of Japan's universities, both Imperial and private, will likewise start a permanent movement for the peace of the nations."

"I do not know how seriously Japanese statesmen are thinking of the Washington Conference," Dr. S. Yoshino of Tokyo Imperial University said, "but the majority of people and young men seem to hope for its success. There have been no demonstrations by the students of the Japanese universities and colleges concerning the Conference, but the students of almost all the universities have had debates and have invited speakers to present the subject of disarmament.

"The students here seem to agree with the students in America. Geographically the students of Japan are isolated, and therefore their interest in

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this problem is not as great as that of foreign students, but on the other hand there is evidence of real interest as shown by the conferences among the students."

Racial Feeling in India

London, October 26—An interesting discussion concerning the situation in India took place in the House of Lords, concluding when Lord Curzon, Secretary of Foreign Affairs, requested Lord Sydenham and the other members to postpone for some time any such debate, which is undesirable at this time as taking the form of expressions of individual views.

Lord Sydenham had pointed out the increasingly gloomy aspect of the Indian situation, and, referring to the frequent occurrence of strike and boycott and the gradual spread of anti-British mania and sentiments, had emphasized the imperative necessity of taking some immediate measures for the recovery of public order in India and for the relief of the Hindus who are being made tools of by the revolutionists.

Lord Chesterfield, former Governor-General of India, defended the constitutional reform proposal, saying:

"The crux of the Indian questions lies in the racial problem, which is not limited to India only but is a question of world-wide concern. The problem lies in the opposition and resistance of the coloured races against the pre-eminence of the white men. The British have continued to rule over India on the principle of Anglo-Saxon superiority, but the Hindus have risen against that principle. This fundamental reason for the present antagonism of the Hindus against British rule must be taken seriously into consideration."

Bombay, November 29—Ghandi has issued an appeal to the people of Bombay, saying that it was impossible to describe the agony he has endured for the last two days. He refuses to eat or to drink anything except water till the Hindus and Mohammedans of Bombay have made peace with the Parsees, Jews and Christians. He says "With non-violence on our lips we terrorized those who differed from us and thereby denied God."

Ghandi urges the Hindus and Mussulmans to retire to their houses and to ask God's forgiveness. He insists that reparation must be made to the injured communities and urges his follow-workers ceaselessly to regain control over the turbulent elements of the people.

Crown Prince At Meiji Shrine Festival

The festival of the Meiji Shrine at Yoyogi was attended by tens of thousands of people Nov. 2 and 3. The festivities included many interesting entertainments in the Shrine compound.

Many distinguished people visited the Shrine today and paid homage to the spirit of the late Emperor. The Imperial court dispatched a special messenger to the Shrine this morning to make offerings and worship on behalf of the Emperor and Empress. The Crown Prince also visited the Shrine this afternoon and after worshipping at the Shrine witnessed the athletic contests held by the members of the Tokyo Young Men's League.

The Treasure Hall where the articles used by the late Emperor are kept was open to public inspection today.

An impressive Shinto ceremony was performed by the Ritualists and Shinto Priests of the Shrine early this morning. Several Princes of the Imperial Family and many high officials of the Imperial Household attended the ceremony.—*Japan Times and Mail.*

Places Of Entertainment For British Heir Inspected

A trip of inspection to the places where H. R. H. the Prince of Wales will be entertained while he is in Japan is being made by officials of the Government. The party consists of Mr. Saionji, Vice-Grand Master of Ceremonies, Mr. Kikuchi, Chief of the Architectural Section of the Imperial Household, Mr. Watanabe, Chief of the Ceremonial Affairs Section, Viscount Akimoto, private secretary to the Minister of Railways, and several other officials connected with the Reception Preparations Committee.

The first inspection will be at the mansion of Prince Kan-in which is under construction at Odawara. The party will then visit Hakone, Gotemba and

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other places in Western Japan which are to be seen by the Prince.

Upon their return trip to Tokyo the inspectors will make the trip down the rapids of the Tenryu River, a journey that is to be a feature of the visit of the British Prince.

Two magnificent railway cars are to be built by the Railway Department for the use of the Prince of Wales and members of his suite during their travels in Japan. The cars are to cost ¥220,000. They will be completed next March.

One of the cars will contain an observation drawing room and four staterooms. The other will have a dining room and quarters for the members of the Prince's suite.

Flower Show Opened

The annual exhibition of chrysanthemums at Hibiya Park, opened at 9 a. m., Nov. 3. It will close on November 23.

Several thousand people visited the exhibition today, despite the fact that this season's show is not as large as last year. The most attractive blossoms this antumn are Zui-un, Shatoh no Akatsuki and Zanjo-gaku, according to Gardener Fukai.

China and Japan

Another sign of progress is that at last one of the great American dailies, the *New York World*, grasps the fact that China's attitude towards Japan in refusing to treat with her for the return of Kiaochow, is childish and unreasonable. So it seems to us in Japan; but we must not think that China's position is unreasonable in her own eyes, or that she is necessarily insincere in her efforts to maintain it. The truth seems to be that in her own heart of hearts she is following a political principle that has stood her in good stead for ages past. China is still essentially an ancient nation. Western people constantly make the mistake of thinking that all Eastern peoples can change as quickly as they. The ordinary Eastern mind runs along conventional ruts worn deep by time. China is using with great skill political methods that she has used from one dynasty to another. In our particular case the principle is expressed in her ancient maxim, "Make friends at a distance." She will not deal directly with Japan, because this hoary convention makes her feel it is not good politics to do so. She makes friends with America, not because she loves America especially, but because America is a good example of a friend at a distance. During long years she governed her people by keeping adjacent provinces from becoming friendly. During long years she looked down upon Japan, and up to the time of the war of 1894 she treated her as an inferior state. To her mind it seems she has good conventional reasons for not treating with Japan direct. The question is, Are such conventional reasons good at law or just, in view of the facts which have led up to the situation as it is today? American and English propagandists for China seem to have assured her, before and during the peace negotiations at Paris, that there were sufficient legal grounds to enable her to dislodge the Japanese entirely from the province of Shantung and from South Manchuria. But as she does not protest the acquired rights of Great Britain or of France, and as it is altogether certain that she would today lease to America almost any part of her territory in return for a fairly good-sized loan, it is clear that her groaning over Japan's vestad interests is due not to their essential chracter but to the simple fact that Japan is a creditor near by and not one afar off. To the Oriental mind the whole is perfectly consistent with the Chinese conventional theory of good political practice. It is not that China is grieved at the thought of concessions sold, but at the thought that Japan whom she has conventionally despised should hold them.—*America-Japan.*

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The Crown Prince at the Yoyogi Review

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Great Military Maneuvers near Tokyo

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